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MATTHIAS AND HIS IMPOSTURES.

(*Concluded from p.* 901.)

SUCH was the association of enthusiasts and fanatics formed in 1825. By what name it was recognised in its own circle, or whether it had any particular title, is not known to the writer. By the profane it was sometimes called '*The Holy Club.*' It did not, however, continue long. Its extravagances became such, that its most respectable members fell off, and it was at length entirely dissolved. Its male leaders married, and have since been indulging in the dreams, and reveries, and visionary speculations of Emanuel Swedenborg.

Preserving, as far as possible, the regular order of events, without losing sight, as we must not, of the active and almost omnipresent female spirit who was first in the delusion, and the means of bringing and keeping others therein, the reader must now be introduced to Mr. and Mrs. Benjamin H. Folger, whose names have so frequently appeared before the public of late, in connexion with those of Matthews and his other victims. Mr. Folger has been known to the writer from the days of his boyhood, when both were residents of Hudson. He was one of the most amiable and intelligent lads of his time, and grew up to man's estate full of activity and enterprise, and endowed with those estimable qualities which, united to an excellent capacity for business, and sound principles of integrity, secured for him the esteem and confidence of all who knew him. He commenced business in the city of New-York about the year 1821, and, with the qualifications and advantages just described, his commercial career was not only successful but prosperous to a degree. He was married in 1823 to a young lady who was reared in the bosom of the Reformed Dutch Church, accustomed from her childhood to the observance of the Sabbath and the reading of the holy Scriptures, and taught to cultivate religious impressions, and cherish a devotional spirit, by a pious mother.

At the time of their marriage, neither Mr. Folger nor his wife was a professor of religion. Among the relatives present on the happy occasion was Mrs. ***,—the lady to whom such frequent reference has already been made, and who, as the *master*-spirit of most of the proceedings to be recorded, must yet be spoken of still more frequently. Having previously, however, been the cause of great pain in the circle of her relatives and friends, by reason of her religious enthusiasm, or fanaticism, as it was more justly called, at Mr. Folger's suggestion there was a distinct understanding that her peculiar views upon this subject were never to be introduced into his family. Under this compact she continued a frequent visiter at the house of Mr. Folger, and obtained great influence over the mind of his lady, for which purpose her efforts were unceasing. In the year 1825, while sitting under the preaching of the Rev. Mr. Dubois, Mrs. Folger became a hopeful convert to Christianity, and a member of his church. Her religious experience had been such as to render her feelings peculiarly tender and susceptible. The cares of her mother, at that interesting period, deprived the daughter of her judicious counsel and example; and while thus circumstanced, before her friends had discerned the approach of error, it was discovered that Mrs. *** had not only obtained almost the entire control of her mind, but had already made her a convert to her own peculiar and most unfortunate views of Christian duty and principle. Her warfare against all superfluous or ornamental articles of dress was yet waged, as in the early part of her fanatical career; and her young disciple was persuaded in all respects to conform to her notions upon this subject. No article of apparel was allowed beyond the requirements of decency, to which were added various austere observances, abstinence, fasting, &c. One day in every week was strictly observed as a fast; and the season was occasionally extended to three, or perhaps changed to a whole week of rigid diet upon bread and water. These observances were instituted to humble their own souls, and increase their zeal and their faith in labors and intercessions for the souls of others. It was at this period that Mrs. Folger's spiritual guide began to claim revelations from heaven; or, in other words, the direct teachings of the HOLY SPIRIT, in regard as well to all her own personal concernments, as to the affairs of the Church: and, in order that the connexion may not escape attention, it is well here to remind the reader that we are now speaking of events occurring simultaneously with the proceedings of '*The Holy Club,*' already described in the present chapter, with which, as has been previously stated, Mrs. *** was connected.

Having thus overcome all opposition upon the subject of her religious views, and obtained complete and entire ascendency in spiritual matters in his family, the house of Mr. Folger was for a long time the centre of her operations; and female prayer meetings were held there on any and sometimes every day and evening of the week. These meetings were numerously attended; but, notwithstanding the spirit in which they originated, and the unpromising Christian character of the lady principal, they are, nevertheless, believed to have been productive of lasting good upon the minds of some of those who mingled in, and participated with them. If such was the fact, there is cause of gratitude to that Being who is able to overrule all things for good. '*Notwithstanding every way,*' says Paul to the Philippians, '*whether in pretence or in truth,* CHRIST *is preached; and therein I do rejoice, yea, and will rejoice.*' And here it must be noted, that among the ladies most earnestly engaged in those meetings was the late Mrs. Sarah Pierson, the wife of the late Elijah Pierson.

Having removed to the lower part of the city, and connected himself with the congregation of the Garden-street church, Mr. Folger became a convert to Christianity in 1827, under the preaching of the Rev. Dr. Matthews, and attached himself to his church, of which he proved himself an intelligent, active, and exemplary member. In 1829, he was one of those who projected and established the Dey-street church, and one of the four who united in calling the Rev. Joel Parker from Rochester to the pastoral charge of that congregation. But it will presently be seen that he did not remain in that connexion.

Some time previous to the year 1829, Mrs. *** had removed to the Bowery Hill, which has recently been dug down, but upon which, at that period, stood a range of houses, isolated as it were from the city, pleasantly situated, and deeply imbosomed in an almost continuous grove of ornamental trees and shrubbery. It was a sweet sylvan retreat from the city, and in all respects a desirable place of residence, especially for the summer. Mr. Folger had made arrangements for permanently residing in the lower part of the city; but the continued intimacy of Mrs. *** having increased her influence, until at length it had become paramount in his domestic as well as religious affairs, he was induced to change his plans. It was the strong desire of this lady that he should remove to the Bowery Hill; and having been taught by the Spirit that it was his duty to do so, she succeeded in persuading him into the measure. Not only that, but she was also taught by the Spirit that it was his duty to sell his fashionable furniture, and substitute therefor merely the plainest articles of necessity—with all of which requirements of 'the Spirit' he complied, and removed accordingly. Mr. Pierson also resided at Bowery Hill at the same time, and several other families and individuals in that portion of the city, who were disciples and followers of Mrs. ***.

It was here, and in the same year, that the celebrated '*Retrenchment Society*' was devised by Mrs. ***, and organized under the influence of a tract which she wrote, and under her own immediate auspices. This event marks the next stage in the progress of the delusion under which, at a subsequent period, so many persons became the victims of Matthews. The members were bound to abstain religiously from all costly articles of dress or furniture; to wear no ornaments or jewels, and to eat no cake, pastry, sweetmeats, or butter; to drink neither tea nor coffee; and, in short, to deny themselves all the luxuries and most of the comforts of life. In the list of the proscribed articles of furniture were—all articles made of mahogany or brass; all pictures, looking-glasses, carpets, curtains, sofas, or rich furniture of any description. And in addition to these inhibitions, they were to fast two or three whole days in every week. This last rule was most rigidly enforced—even upon the tender pupils of a school taught by one of the ladies, who, it is said, were compelled to fast with her, until they would cry for hours after bread and water—until, in fact, in some instances, they were made sick by their abstinence.

Strange as it may appear, the infatuation which, in the present age, could lead to the formation of such a society of anchorites, was by no means confined to the small circle of visionary women in which it originated. It embraced at one time a considerable number of members. Some of them lived in fine houses in the most fashionable parts of the city. They sold their best and most fashionable and showy furniture; and a religious friend informs the writer that he recollects seeing one of them, a very wealthy citizen, living in a splendid mansion worth at least twenty thousand dollars, at supper in his spacious parlor one evening, with nothing upon the table but a decanter of cold water, a loaf of brown and a few pieces of ginger bread, with three or four raw apples. This was the homely fare of an opulent member of the Retrenchment Society, who, doubtless, thought that he was doing GOD service—forgetting that consistency would have required him to exchange his palace for a cottage, and distribute all his goods, saving only enough for the purchase of his stinted fare, among the poor, or in aid of the kingdom of that Master whom he was, no doubt, sincerely desirous to serve. The delusion of the gentleman referred to has since taken a different and less inoffensive turn.

Such is a brief history of the 'Retrenchment Society,' of which, remembering the circumstances in which he stood, the almost total submission of his lady to the dictates of its founder, Mrs. ***, and the zeal with which she complied with all its requisitions, the reader will no doubt be surprised to learn that Mr. Folger was *not* a member. * * * * * *

This brief sketch of the Kentucky enthusiasm brings us back to the point we had in view in the commencement of the volume, and of which, it is hoped, we have never lost sight, viz. the great danger of running into extremes, and making ourselves wise above what is written. What sober Christian does not shrink with pain, sorrow, and disgust from proceedings like those just related, carried on under the name of religion, and with an impious confidence referred to the direct agency of the HOLY SPIRIT! And yet they are scarcely more extravagant or revolting than have been witnessed in our own day, and in some of the most enlightened regions of our own State. Look at the present condition of the churches of western New-York, which have become, in truth, 'a people scattered and peeled.' The time has not come to write the ecclesiastical history of the last ten years. And yet somebody should chronicle the facts now, lest in after times the truth, however correctly it may be preserved by tradition, should not be believed. Twenty years hence, who, probably, would believe that early in the second quarter of the present century, Christian parents in the State of New-York could have been induced, by the teachings of fanaticism, to whip their children with rods into repentance? Who, twenty years hence, would be willing to believe, that for the purpose of helping on a revival of religion, its managers would station a trumpeter privately in the belfry of a church, to startle the congregation at a particular point of a sermon on the final judgment, by winding a blast on his instrument as the minister spoke of the sounding of the last trumpet! *

The writer entertains no doubt that many true conversions have occurred under the system to which he is referring. But as with the ground over which the lightning has gone, scorching and withering every green thing, years may pass away before the arid wastes of the Church will be grown over by the living herbage.

These facts and reflections have been introduced in this place, because it is believed that the melancholy and humiliating chapter in the philosophy of the human mind, comprised in the present volume, forms a portion of the same history. The delusion originated in the same spirit of fanaticism which has transformed so many Christian communities in the northern and western parts of New-York, and States contiguous, into places of moral waste and spiritual desolation. The error was cherished and prolonged in the same spirit; and, proceeding step by step from one degree of extravagance to another, at last, under the teachings of the pretended prophet, who had also begun his career in the same school, the measure of iniquity became full and running over. Nor have we seen the end even yet. In the Perfectionism, which began at Albany about the time that Matthews commenced his career, and which has recently appeared in New-Haven with some force, as also in several other places in New-England, we may discern another of the same parent. These Perfectionists believe that they have the inward CHRIST—can do no wrong—that to the pure all things are pure—that CHRIST is responsible for all they do—and other such blasphemous absurdities. In their practices, too, as the writer is informed, from proofs which cannot in the nature of things be very long concealed, there is reason to apprehend that the licentious abominations of the Fifth Monarchy-men of England, the followers of Joanna Southcote, and the Mormons, will soon find another parallel. Indeed, a section of the Mormons and Pefectionists have been already united, as we have been assured from an intelligent source, while these sheets are passing through the press.

Nor yet is this all. In one of its ramifications, the same delirious enthusiasm which has been exposed in the preceding pages, is still at work and flourishing in the city of New-York, under the conduct of an individual who was associated with "The Holy Club," described in our second chapter, and afterward, for a time, with Mr. Pierson, and the community at Bowery Hill. The eccentric individual referred to, however, who at present is the chief personage in this delusion, is generally esteemed as a well-meaning and sincere man; nor has any moral impropriety ever been alleged against him. He officiates, like Mr. Pierson, in "his own hired house," in an upper room fitted for the purpose, and his congregation is chiefly composed of females, a large number of whom are in his employ. Every Sunday, and on one or two evenings of the week, he assembles these females, and such visiters of both sexes as choose to attend, for religious meetings. And although he is regarded by his followers as almost superhuman, and professes immediate inspiration, yet all are allowed to speak in their meetings. Many of their speeches consist of revelations, dreams, and visions; and after each has made his or her relation, their prophet interprets them by divine and infallible authority. He has varied his pretensions at different periods, professing sometimes greater gifts than at others. Some years since he declared himself empowered *by faith* to *discern spirits, cast out devils, heal diseases*, and perform other *miracles*; and some of his followers have professed to be similarly endowed. He was an intimate friend of Mr. Pierson, and was sent for to anoint Mrs. P. before her death; but did not arrive in time. He was present, however, at the attempted resurrection, and seemed full of faith in the success of that promised miracle. Indeed, he has often practised the anointing of the sick, and some of his followers profess to be living witnesses of his healing powers by the laying on of his hands. He believes that all cases of insanity are examples of diabolical possession, and relates instances of his having cast out devils. In one of these cases of diabolical dispossession, it is related, that 'when the devil went out of the man he barked like a dog.' When any of his miracles fail, he alleges the want of faith in the patient, or on the part of some one present, as the only cause. Some of his followers have spent much time in searching for Captain Kidd's money, both *men and women* having been digging in the earth on Staten-Island, and elsewhere, during whole nights. Trances are not unfrequent among them, in which they obtain marvellous revelations. A short time since, a black woman fell into a trance which is said to have lasted three days and nights, and being one of the disciples, she related her manifestations at the meeting, saying that she had been *in heaven* and *in hell*, in which latter place she saw several of the ministers who now reside in this city, whose names she repeated. Subsequently she visited a number of them at their houses, as the bearer of a message from the other world, which she was commanded to deliver in person. All this was fully credited by the deluded victims of the individual and his associates, to whom allusion has just been made. * * * *

Undoubtedly the great error of the times in which we live, and especially in our own country, is a tendency to ultraism, not only in regard to the concerns of religion, but likewise in respect to most if not all the great principles and objects which are now engrossing the attention of man. We are running into extremes upon almost every thing we undertake. In politics, we are in danger of carrying the principles of liberty to licentiousness; in matters of philanthropy, instead of that quiet and modest principle of action which would shrink from allowing the right hand to know what the left is doing, we have too much of parade and ostentation—too much blowing of trumpets; in morals, whenever a hobby is started, we are eager in outvying each other even beyond the requirements of the moral law itself; and in the impetuosity of this excess of zeal, we grieve to say, the sacred cause of temperance bids fair to be arrested in its progress, if not ruined, by the indiscretions and the fanaticism of its friends. It was in view of this spirit of ultraism that one of the distinguished orators at the recent religious anniversaries, shrewdly remarked that often, when a good cause has been begun, if the devil finds there is no other way to ruin it, he will turn charioteer himself. No stronger illustration of the truth of this remark could well be added than is to be found in the recent measures and proceedings of some good men, who are laboring with more zeal than prudence, or knowledge of human nature, in the temperance cause. Not only have we seen the cutting down of orchards, and the pouring of wine into the streets, but grave and reverend divines are at length, in the exuberance of their zeal, proposing to abolish wine in the solemn institution of the Eucharist!

In the solemn affairs of religion, moreover, instead of looking into our own hearts, and repenting of our own sins, we are striving to look into the hearts of others, and take care of them, in our own way, and to the danger, we fear, of our own souls. The appointed means of grace are contemned; we wish to do the work of the Spirit, as it were, by machinery; and instead of depending upon the Spirit of GOD, and seeking to catch the genial currents of that wind which bloweth where it listeth, and of which we only hear the sound, but cannot tell whence it cometh, or whither it goeth, we are striving to raise hurricanes ourselves. But, unless the writer is greatly deceived in his estimate of the facts detailed in the present volume, they ought to stand as a solemn warning against the indulgence of this ultra, self-righteous, and fanatical spirit; this seeking out of human inventions in matters of such high concernment as those of the salvation of men. How much wiser, safer, and better, than the running after every new thing, and the following of so many blind guides, would it be for Christian professors to obey the injunction of GOD himself: '*Thus saith the* LORD, *Stand ye in the ways, and see,* AND ASK FOR THE OLD PATHS, *where is the* GOOD WAY, *and* WALK THEREIN, *and ye shall find rest for your souls.*'

* This transaction is said to have taken place in Massachusetts or Vermont, some four or five years since. The writer saw a printed account of it, but it is not within his reach: it is to be hoped that the publication was not true. But other means, equally exceptionable, are notorious in the career of some of the roving evangelists who have distracted and rent asunder so many churches. The reports, printed and verbal, that have been communicated to the writer, respecting the proceedings of the celebrated Mr. Burchard, almost equal in frenzy, if not impiety, the vagaries of Matthews himself. A gentleman of great respectability states, that when he was in the western part of New-York, a year or two since, he was told by a person, whom he perfectly believed, of the following instance of a procedure of Mr. Burchard:—

After having, by persuasion and the use of the most exciting language, and even taking hold of individuals, got a company of persons, of both sexes, upon their knees to pray—ranged in two parallel lines, facing each other—he began to pass up and down between them, crying out with great violence, repeatedly, 'Agonize, I tell you! Why don't you agonize!—agonize!' &c. &c. In this way he continued for a considerable time, exciting them to pray; exclaiming, 'Pray away!—pray away! I have not had a conversion these twenty minutes!'

From the Quarterly Christian Spectator.

RESPONSIBILITY OF FATHERS.

No sooner does the heart of a father begin to turn away from GOD,—as there is a fatal tendency even in the renewed heart to do,—than the consequence is felt in his family: and on the other hand, let the pulse of spiritual life beat full and even there, it is impossible that disease should possess the heart of the Church. *Civil liberty* is the watch-word of the day; as though forms of government were the essential means of weal or wo to the world. True liberty cannot be too highly prized; but what could a tyrant do, to enslave a nation made up of "well-instructed, well-ordered, well-governed families," to send forth those perennial streams, whose confluence forms the majestic flow of national sentiment and national power? And what is liberty, but an empty name, or the worst of tyrannies, where a single generation comes up with depraved feelings, nursed in the lap of self-indulgence, without the fear of GOD, without the restraint of law, without the habit of subordination? *Education* is the confidence of many; as though that, free and universal, would regenerate the world. Education, in the proper sense of the word,—the education of the heart, as well as of the head,—is indeed the means which GOD has appointed. But education, dissevered from religion, does but give play and energy to the human powers, under the control of depraved passions, for purposes of destruction; and for the education of the heart, there is no school like that which GOD has founded,—the domestic school, under the tuition of a father and a mother, who know and fear his name. "*Begin with the children,*" say many: "if parents will not be reformed, the only way is to begin with the children. The best way of reaching the parents is through the hearts of the children; and, at all events, beginning with them, you plant a right seed, and in due time, will have a reformed community." We echo the sentiment,—begin with the children; but we add, if their parents *will not* do this, others, as to any important and general effect, *cannot*. It is vain to contend against nature. While a child remains in the daily and nightly possession of a parent, it will ordinarily receive from the parent its moral stamp; and to take it away,—with whatever good effect this may be done in individual cases,—to take away the children of a nation, a state, a town, from their parents, would be to break up the entire fabric of society, and invade the constitution of things which the GOD of nature has established. *The Sabbath school*, wonderful as has been and will be its results, in concurrence with parental faithfulness, could not proceed without it. Where should we find a company of enlightened, patient, tender-hearted and faithful teachers, except among the fathers and mothers whose hearts are turned to the LORD, or the sons and daughters trained under their care? When we have provided the teachers, how few are the children that we can draw, as regular and constant attendants, from families where the Gospel is renounced! And when we have brought them together, how little impression of truth can we make upon minds, with self-will unsubdued, and with prepossessions and habits, nurtured six days of the seven, by intercourse with infidel parents and corrupt associates! The *temperance reform*, glorious and surprising as has been its march, has accomplished its great things, by turning the hearts of the fathers, under the application of Christian principles; else, indeed, before this, the land had been smitten, past recovery, with a curse: and if the hearts of all the fathers in the land would have been turned, then had we soon been rid of, perhaps, the deadliest scourge that sin has made. But, where the fathers will not turn, unless perchance there is a wise mother there, "that buildeth the house," how almost sure are the children to tread in their steps! It is in the simple constitution of families, regulated by his word, that GOD has provided for the elementary and efficacious principles of all that pertains to the best interests of man; and no human expedients, however promising or well intended, can safely be admitted as substitutes. It is for the fathers and mothers of any given period to decide, what their country, the Church, and the world shall be. It is most directly and effectually through them, that the Gospel is the indispensable means of happiness to mankind.

From a late French work, "De l'Education des Mères." By L. Aimé-Martin. Quoted by the Westminster Review.

EDUCATION OF MOTHERS.

'A YOUNG female has left her father's house to become a wife. She becomes a mother; and then her hours of anxiety begin. She reads over and over Fenelon, Rousseau, Madame de Beaumont, Madame Guizot, Madame de Remusat; and in the midst of her many researches, she feels instinctively, that to be the competent teacher of her child, she must begin by being herself fresh instructed. In this state of mind, the first right step is to attend less to what the child is to learn, and more to the feelings with which she ought to inspire it. Teachers enough will be found to impart learning; the mother alone can impart virtuous sentiments. A good mother then will seize upon her child's heart as her special field of activity. To be capable of this is the great end of female education; to be capable of this they must be taken out of their present narrow circle of acquirements, and introduced at once to what makes human beings better and happier. It is a world of philosophy, of ethics, of religion, that opens before them. Their mission is to lead their children reverently into this world of philosophy, of ethics, of religion.'

'Man is formed so as to have intellectual contemplation of things beyond the common world before him. From those contemplations man derives many a guide for his conduct in active life. They form the study which Socrates called the master pursuit, the important science. This is the science of the moral laws of nature, which leads to the knowledge of GOD.'

'This is the science which women must learn as well as men. A little while ago I met a young female who had been remarkable for the gayety of her disposition and manners. She was now overwhelmed by grief. She had lost her betrothed by sudden death. She besought me to lend her some books that treated of the immortality of the soul. "It is not," she said, "to solve any doubts that I have; but since he is gone I have felt a strong desire to reflect upon that subject, and I wish to know how to think upon it correctly. How happy," she added, "are men in being able to pursue so many studies which are their consolation in misfortune. You understand my meaning," she concluded with an effort, "what I want to understand is what, I believe, you call philosophy."

'Thus it is that unhappiness and death occasion wholesome reflections. They are both great teachers, and they elevate our minds to immaterial thoughts. This distressing state of solitude into which the young person felt herself plunged, without relief from any intellectual resources of her own, was a strong proof of the defectiveness of female education. In our pride, we confine philosophy to colleges, and leave women incapable of consolations in which we all might so beneficially share, if to their natural tenderness as mothers and as females were added the stores of an improved intelligence.

APPEAL TO MOTHERS.

'I HAVE reached the end of my labors. I have shown that no universal agent of civilization exists but our mothers. Nature has placed our infancy and youth in their hands. To this one and acknowledged truth, I have been the first to declare the necessity of making them, by improved education, capable of fulfilling their natural mission. The love of GOD and man is the basis of my system. In proportion as it prevails, national enmities will disappear; prejudices become extinguished; civilization spread itself far and wide; one great people cover the earth; and the reign of GOD be established. This reign of GOD is the happiness of man secured by his increasing virtues; to be hastened by the watchful care of mothers over their offspring from the cradle upward.'

'This is the mission which nature has destined to you, O mothers of mankind! If you could seize with a keen glance a few only of the miracles in your power, with what zeal would you enter upon the task that still awaits you. What kings and people are alike incapable of, you have only to wish to accomplish. You rule the destines of the rising generation; and may combine its various hopes in one steady progress. What I have coldly expressed with feeble pen, you may engrave deep on the hearts of a whole race. I have presented you with a faint portraiture of truths, which it depends upon your intervention to impress imperishably upon the minds of all your children. Whenever I see you surrounded, in our public gardens and walks, by those troops of little children, busy in their infantine sports, my heart beats with delight in seeing them still in your hands. Let each mother, then, who thus possesses the power, only direct it to securing the true happiness of her child; and GOD will build up the happiness of all with the individual happiness thus secured. Youthful wives, tender mothers, upon you, more than upon the laws of man, depend the destinies of Europe, and the future civilization of all mankind.'

From the Quarterly Christian Spectator.

CAUSES OF FAILURE IN DOMESTIC EDUCATION.

FAILURE supposes endeavor. We now refer, however, only to families where religious order, in some manner and form, is observed,—where GOD is worshipped,—the Scriptures are read,—religious instruction is imparted,—public ordinances are attended, and habits of open profligacy and vice are discountenanced. In some families of this description, children grow up in ungodliness: when the father dies, the family altar is forsaken; and soon the spirit of worldliness excludes every form of religion. In such families, there is a failure. The end of the domestic constitution was, in some sense, sought, but it is not attained; and the causes, we apprehend, may in most cases, be found among the following:

Over-indulgence. There is, in some families, no order, no subordination, no restraint. The children are taught; no expense is spared for instruction; religious instruction, too, is allowed a place; but they are not governed. They do as they please; their faults are not corrected; their tempers are not bridled; their self-will is not subdued. The parents, in other respects, are exemplary; but their easy good nature, or misguided fondness, ruins their children,—leaves them open to every corrupting influence,—to run at large in the street,—mingle with dissolute companions, and frequent the resorts of the scorner. When at last they take up the language of the scoffer, they are, it may be, rebuked, or severely punished; but the rebuke and the punishment came too late. Their eye is one "that mocketh a father, and scorneth to obey a mother."

Undue severity, though less common, is, perhaps, even worse, where it occurs, than over-indulgence. It breaks the spirit, and then, recklessness and contumacy are the result. "Fathers, provoke not your children to anger, *lest they be discouraged,*" is the divine injunction. Care must be taken, however children may conduct themselves, that the parents' heart be tender toward them, and that their treatment of them evince such a spirit. There is a sternness, a gloominess, a forbidding moroseness, in some religious parents, which it would be fatal for their children to associate with their views of religion. They instruct their children: but it is more by giving them a long lesson in the Catechism, or the Scriptures, and punishing them if they fail of committing it to memory, than by patiently explaining to them the truth. They admonish and warn them; but it is by holding up the terror of the LORD alone, rather than drawing them with the bands of a man,—with the appropriate motives of penitence, confidence and love. They restrain them from the pleasures of sin; but they furnish them with no better pleasures in their stead. They govern them; but it is more by *punishing* disobedience, than *preventing* it,—by the rod alone, rather than by that early ascendency over them, which gives the simple expression of their will a deciding power. Some punish only when they ought never to do it,—when they are angry; or they punish hastily, with no proper discrimination between sins of stubbornness, and sins of ignorance and inadvertence; or, with no due pains to make their children feel the obligation violated.

Such treatment may produce a formal compliance; but it is with a sunken, sullen, discouraged mind, not with a willing, dutiful, filial spirit. He who loses the affections of his child, loses the child.

Unsteadiness. Few parents, with any sense of religion, but think of the future well-being of their children. If, in their moments of reflection, a wish would gain the end, it would be gained. But feelings are transient; and, in the interval, duty is neglected. They have no system,—no well-concerted course of action,—no fixed principles in this matter. They conduct as they feel; and therefore, what they do is fitful, self-contradictory, and fruitless. To-day, they frown on what yesterday produced a smile. Now, they yield to no importunity; and now, their children must be crossed in nothing. Now, they are anxious for the conversion of their offspring; and now, they deck them out for some scene of pleasurable dissipation. Such inequality of treatment can promise nothing good. A child five years old may see that what is done is not from principle, but humor,—not with a fixed aim at an important end, but from the feeling that may happen to prevail for the moment. A calm, steady, principled uniformity of procedure only, can be called "training," or give to the parental character the dignity, the authority, the influence, which it should possess.

To these causes of failure must be added, *inconsistency of life.* Children are quick to discern this; and, slow as they may be to draw the inference, it will be forced upon them. If they see their parents, notwithstanding a Christian profession, as worldly-minded, as eager for property, as ambitious of display, as the men of the world; if they find them unkind to the poor, oppressive to dependents, or implacable under injuries; if they observe them to be inconstant in worship, detained by slight causes from the public ordinances of grace, or easily persuaded to violate the Sabbath; if they discover in them no sympathy with the household of faith, or no zeal for the conversion of the world; what must they conclude, but, that their religion is vain? and then, of how little service would be the attempt, by instruction or admonition, to impress the claims of religion upon their minds!

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. XII.

IDOLATRY.

In the last number some proofs of Popish idolatry were given. The grossest form, however, in which it is exhibited to the world, is in the prayers which are addressed to the saints, and to the Virgin Mary. We will, therefore, in two successive numbers, lay before you extracts from the manuals of devotion now used in the Romish Church, to substantiate the charge which has been advanced. The first extract we give is from

THE GENERAL CATECHISM,

written by Dr. James Butler, and recommended by the four Roman Catholic archbishops of Ireland, (published by J. Doyle, New-York, 1835.) Here we find the following conclusion of a prayer:

'Therefore, *I beseech* blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, and *all the saints,* to pray to the Lord our God for me.' p. 51.

The most idolatrous prayers, however, are found in a work from which we have in a former number quoted, and to which we shall confine ourselves, in the rest of this article, for proofs of the fact which we have asserted. We select this volume, because it is one in such common use, being intended for a manual of devotion for Romanists in this country.* It is

THE PIOUS GUIDE,

published by Fielding Lucas, jun., No. 138 Market-street, Baltimore, and now for sale at all the Roman Catholic book-stores.† As all the different saints have their share in this volume, we will take some of them up separately, by way of example.

1. *St. Joseph.*

On page 165 is this prayer:

'O holy Joseph, virgin spouse of the virgin mother of God, *most glorious advocate* of all such as are in danger, or in their last agony, and *most faithful protector* of all the servants of Mary, thy dearest spouse, I, *N. N.*, in the presence of Jesus and Mary, do from this moment *choose thee for my lord and master, for my powerful patron and advocate for the obtaining a most happy death,* and I firmly resolve and purpose never to forsake thee, and never to say or do any thing against thy honor. *Receive me, therefore, for thy constant servant,* and recommend me to *the constant protection of Mary,* thy dearest spouse, and to the everlasting mercies of Jesus my Saviour; *assist me in all the actions of my life,* all which I now offer to the greater and everlasting glory of Jesus and Mary, *as well as thine own.* Never, therefore, forsake me, and *whatsoever grace thou seest most necessary and profitable, obtain it for me* now and at the hour of my death, to which I now invite thee, to the end that *whatever now and at that time shall not be possible for me to obtain, may* THROUGH THY INTERCESSION *be bestowed upon me* by Jesus the God of my soul. Amen.'

The Papist who utters this prayer here chooses St. Joseph to his 'advocate,' his 'protector,' and his 'lord and master'—titles which cannot, without idolatry, be applied to any but to Him, who alone is our 'advocate with the Father.'

Again, on p. 256 we find this prayer:

'*To St. Joseph.* Glorious St. Joseph, who was so happy as to quit the earth in the divine arms of Jesus thy God, and Mary thy immaculate spouse; *come, I beseech thee, to succor me, and all my associates,* both now, and when dreadful death shall terminate our temporal lives. *Beg for us,* that dying to the world and ourselves, we may live wholly to Christ; and when the happy hour of our dissolution draws near, *defend us from the furious attacks of the infernal enemy;* that being secured from all sin, we may breathe out our souls joyfully, *with our lips upon the cross.* Amen.'

Again, on pp. 167–169 are seven prayers, all very much alike. The reader will notice that they are here called 'prayers' by the Romanists themselves.

'*The first prayer.* Chaste spouse of the most immaculate mother of Jesus! holy Joseph!' &c. &c., 'pray for us, that endeavoring *to advance thy honor and worship through the whole world,* we may,' &c.

'*The seventh prayer.* O merciful Joseph! who is able to conceive the sensible sorrow and extreme grief thou sufferedst when thou hadst lost the child Jesus; and on the other side, who is able to express the joy and extreme satisfaction wherewith thy heart was replenished when thou foundest him in the midst of the doctors! *We humbly beseech thee,* by this sadness and joy,' &c.

Again, on pp. 166, 167, is 'The Litany of St. Joseph,' in which the petition, 'Pray for us,' is added to each of his many titles. Some of these titles we will give.

'Nursing father to the Son of God! obsequious servant to the Son of Mary! quintessence of all virtue! theatre of all glorious privileges! union of all Christian perfections! pray for us, O holy St. Joseph!'

In conclusion, by way of removing all doubts as to his power, we have the following certificate, given by St. Theresa:

'I choose thee, glorious St. Joseph, for my patron,' writes St. Theresa in the sixth chapter of her life, 'and I commend myself in all things singularly to his intercession. *I do not remember ever to have asked* God *any thing by his means which I did not obtain.* I never knew any one who, by invoking him, did not advance exceedingly in virtue, for *he assists in a wonderful manner all who address themselves to him.*' p. 170.

But we will go on to another saint.

2. *St. Francis Xaverius.*

These prayers commence with directions, headed, 'The Manner of performing the Novena, or the nine days' *devotion* to St. Francis Xaverius.' p. 173.

Among these directions, we find that the persons employed are to be—'always endeavoring to repose an *entire confidence in the merits of this apostle,* and hoping, *through his means,* to obtain from God whatsoever they shall ask.' p. 173.

'For the exact performance of the novena, they are to take for *their advocates* the nine choirs of heavenly spirits, making particular mention of the principal virtues of St. Francis Xaverius.' *Ibid.*

'For *the more effectual prevailing with St. Francis Xaverius,* it will be convenient every day to make a special commemoration of St. Ignatius of Loyola, whom St. Francis Xaverius honored,' &c. p. 175.

They must also 'make a most diligent preparation to please God and St. Francis Xaverius,' [what a union of names!] 'for the more ready obtaining of the thing desired.' *Ibid.*

The following prayer must then be offered, 'kneeling before an altar, *or the image of St. Francis Xaverius.*' p. 175.

'Most glorious St. Francis Xaverius, apostle of the Indies! if it be for the glory of God, *and to thy honor,* that I obtain what I desire and beg by performing this novena, *obtain for me* this grace of our Lord; if not, guide my petition, and beg of our Lord for me, that which is most proper for his glory, and the benefit of my soul.' p. 176.

'Here say thrice the *Lord's Prayer,* and three *Hail Marys,* and then *the following prayer* to St. Francis Xaverius:'

'Most holy father, St. Francis Xaverius! who receivest thy praises from the mouths of innocent children; I most humbly implore *thy* bountiful charity, for the sake of the most precious blood of Jesus, and of the immaculate conception of our blessed lady, mother of God; to the end that thou mayest obtain of God's infinite goodness,' &c.; 'that I may most diligently seek, and perfectly find that one thing which is necessary, which is to die and rest in peace *under the protection of the most holy Virgin Mary,* in the wounds of Jesus, her most blessed Son, in the sweet embraces of my God, *and in thy presence, holy saint, through whose intercession* I hope to obtain this mercy,' &c. 'I beseech thee, my most loving protector and most affectionate father, to obtain for me of his Divine Majesty,' &c. p. 177.

'In the next place, you are to ask of St. Francis Xaverius, the particular favor you desire to obtain, heightening, as much as in you is, your confidence in him, with such words as your affectionate thoughts shall suggest, or with such aspirations as your *devotion* shall dictate.'—p. 177.

There is also 'The Litany of St. Francis Xaverius,' pp. 170–173, in which the saint is addressed by *fifty-two* titles, each one of which (as in the other litanies) ending with the petition, 'Pray for us.' Some of these are,—

'St. Francis Xaverius, vessel of election! vessel full of divine grace! trumpet of the Holy Ghost! light of the blind! curer of the lame! helper of those that suffer shipwreck! health of the sick! protector in time of plague, famine and war, from whom the devils fly! life of the dead! whose power the sea and tempests obey! whose command the sea and all elements reverence! wonder-worker of miracles! refuge of the miserable! comfort of the afflicted! tabernacle of incorruption! treasurer of divine love!' &c., '*Pray for us!*'

Now terms like these would not have disgraced that saint's earlier panegyrists.

3. *St. Gregory the Great.*

On page 179 is this prayer:

'O most excellent Doctor, light of the holy Church, blessed Gregory, lover of God's law, supplicate the Son of God for us.

V. Thou art a priest for ever.

*R. According to the order of Melchisedec.'

These last two expressions are applicable only to Christ, to whom they are given in the Scripture, and cannot without idolatry be addressed to any other.

4. *St. Ignatius.*

He also has his *nine days' devotion,* called 'Novena to St. Ignatius, founder of the Society of Jesus.' p. 185.

'O glorious St. Ignatius! chosen in the designs of God, from eternity, to be the founder of his much beloved society, and the father of innumerable saints; vouchsafe to pray for me, and guide my petition in this novena,' &c.; 'at least obtain for me, and for all now walking in ignorance and the shades of death, light and salvation through the sacred wounds of Jesus Christ our Lord and Saviour. Amen.' p. 186.

'O blessed Ignatius! by those great and singular favors which it has pleased God in his bounty to bestow on thee; by thy zeal and desire for the salvation of thy neighbor, permit thy humble client to beg thy powerful assistance; obtain of God's infinite goodness that my heart,' &c.; 'obtain for us that assistance from the Society of Jesus, which our sins have hitherto deprived us of. I also beseech thee to obtain for me that particularly which I ask in this novena,' &c.—p. 187.

'Here mention the particular favor you desire,' says the direction, 'with an affectionate heart, and confidence in the saint.' *Ibid.*

This saint also has his litany, begging him, as in the litanies of the other saints, by every term of honor, to 'pray for us.' pp. 182–184. Some of these titles we will give as specimens.

'St. Ignatius! conqueror of all perverse inclinations! *perfect* follower of Jesus Christ! father of converted sinners! master of *perfect* obedience! *perfect* model of a religious life!' &c., '*pray for us!*'

But we have no more room at present. In the next number this subject shall be continued.

Grostete.

* There are many other works of the same character published *by authority* in this country. Such as 'Key to Paradise' and 'The Garden of the Soul,' by the Most Rev. Dr. Challoner. We have looked over these, and find that they inculcate the same sentiments as are taught by this 'Pious Guide.'

† The copy from which we quote was purchased (as was mentioned in a former number) a few weeks ago at the book-store of James Ryan, 426 Broadway, who has a large stock of these precious volumes on hand, to edify the Romanists of New-York.

Calendar.

JULY.

25. St. James.
26. 6th Sunday after Trinity.

AUGUST.

2. 7th Sunday after Trinity.
9. 8th Sunday after Trinity.

THE CHURCHMAN.

SATURDAY, JULY 25, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"C. R." on the Temperance Society has been received and read with pleasure, but we doubt the expediency of its insertion.

"A Friend to Temperance Societies" thinks we have done injustice to Dr. Sprague, and sends us an authentic copy of the Society's pledge which he requests us to publish.

"Pledge.—We, whose names are hereunto annexed, believing that the use of ardent spirit, as a drink, is not only needless, but hurtful to the social, civil and religious interests of men; that it tends to form intemperate appetites and habits, and that while it is continued the evils of intemperance can never be done away: do therefore agree that we will not use it, or traffic in it; that we will not provide it as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of it in the community."

This we shall probably have occasion to comment on at another time. For the present we deem it sufficient to remark, that the above pledge is not only, as we supposed, "*similar to*" the one on which we commented, but, so far as the *principle* is concerned, is identical with it. Both agree in placing the hurtfulness (and by consequence sinfulness) in the *use* and not the *abuse,* and the difference is, that in the authentic pledge this is predicated of "*ardent spirit, as a drink,*" while in the one on which we commented it is predicated of "*intoxicating drinks.*" As to the distinction between "ardent spirit" and "intoxicating drinks," it is, for the matter of our argument, and *in the present state of things,* not worth a rush, as we shall show more at large if we again recur to the subject. And as to the restriction implied in the authentic pledge by the phrase "as a drink," it is equally implied in the other by the word "drinks." And if it were not, it would yet be perfectly nugatory; the wine being still a "drink," whether used as a beverage or for medicinal or sacramental purposes. Our object is to defend the use of wine in the Lord's Supper, and the only logical and effectual way to do it, so far as we can see, is to deny that wine or any thing necessary to its preservation is *an evil in itself,* and to place the hurtfulness, where the common sense of mankind always has placed it, in the *abuse* and not in the *use.* The Temperance Society, on the other hand, places the hurtfulness in the *use;* and as we are thus in the straight-forward discharge of our duty as a Christian minister brought into collision with its fundamental principle, we are happy in being *unpledged* to the support of the earthly society, and *free* to speak out in defence of the heavenly.

WINE IN THE LORD'S SUPPER.

Accustomed as our readers are to connect with the celebration of the eucharist the most sacred associations, and to regard any allusion to the abuse of it by an excess in the use of the cup, as no better than wanton and profane ribaldry, many of them, we fear, will be displeased at having the subject obtruded on their notice. If so, they must direct their displeasure to the state of the times, and not on us who are compelled to be its chroniclers. It would seem as if, in this self-styled age of light, nothing could be sacred from the rude hand of change and pollution. We trust that we can distinguish between "the faith that quickeneth unto life" and the sentiments of the natural heart. To make the latter a substitute for the former, or to give them an undue prominence, is the error of superstition: to uphold the former to the utter exclusion of the latter is in the utilitarian spirit of the age, and, however specious in its commencement, is an error equally destructive in its issue. Kept in their right and subordinate place the sentiments of nature may be rendered subservient to the spirit of faith, and from the Reformation downward it has been a leading aim of the Protestant Episcopal Church to preserve a due medium between the extremes of superstition on the one hand, and a reckless desecration on the other. She has disengaged the Lord's Supper, for instance, from the cloud of inscrutable mystery and idolatrous awe in which superstition had enveloped it, while she has at the same time aimed to connect with it all the sacred associations that are compatible with an enlightened, primitive and scriptural faith. Hence it is that while, in the most explicit and emphatic terms, she renounces the error of transubstantiation, she is yet solicitous to guard the solemnity of the ordinance by several peculiar, and as would seem to some unskilled in human nature, over scrupulous observances. To this end it is directed in her rubrics that the table shall stand in the chancel, "having a fair white linen cloth upon it," that the minister in reading the prayer of consecration shall "lay his hands upon all the bread," and "upon every vessel in which there is any wine to be consecrated;" that he shall deliver the elements into the hands of the communicants, repeating to them severally the most solemn words expressive of the design of the institution; that the communicants shall receive the elements "devoutly kneeling;" that "when all have communicated the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth;" and that "if any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church, but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same." Thus not only is the original significancy of the rite preserved, but its perpetual purity is guarded by those venerable associations which eminently help to detach it from the world, to make it a means of deep and reverent devotion, and of hallowed and unbroken communion with God. But it would seem as if, in this utilitarian age, all such safeguards must be swept away by the encroaching waves of a vulgar and debasing worldliness, as if the dirge were again to be sung over the tarnished glory of the spouse of Christ,

"Her feasts are holden mid the Gentiles' scorn;"

as if the last refuge of retiring piety were desecrated, and the Church doomed to find among her own children, baptized at her font, and nurtured at her bosom, the parricides of her peace, and her faithful members again, as in her days of deepest depression, compelled to exclaim of the "blasphemous invader" of her purity,

"We have not fathom'd yet his deep malignity.
His common banquet is the bread offering;
The vessels of the altar are the cups
From which he drains his riotous drunkenness.
The incense that was wont to rise to heaven,
Pure as the infant's breath, now foully stagnates
Within the pestilential haunts of his lasciviousness."

If proof of this be wanting, it will be found in the following extracts, the first from Professor Stuart's essay on the use of wine in the eucharist, and the second from an anonymous essay on the same subject which we find in the Temperance Intelligencer.

"One evident advantage would follow from the practice now recommended. It would take away all opportunity of *persons becoming in any degree intoxicated at the sacramental table.* Dreadful as the thought is, yet the deacons of our Church *well know,* that there are not wanting persons who, at the table of the Lord, will *drink deep* of the consecrated cup which is offered to them. Reduced wine would prevent the partial *intoxication in which they thus scandalously indulge.*

The other is still more revolting:

"It is well known, that reformed drunkards, whose appetite for strong drink had been long indulged, find total abstinence from all intoxicating liquors to be the only efficient means of security. One mouthful of alcoholic wine—the deep, long swallow sometimes witnessed by the officers of the church when the cup is presented, and which is suggested by the cravings of appetite at the moment excited, may afterward lead to a more copious draught, to the violation of vows and pledges, to the injury of conscience, to the crime of intoxication, and to the ruin of the soul. Can it be right for the Church to put such a cup to the lips of her members? Shall 'the cup of salvation' become the cup of damnation? and the cup of the Lord be made identical with the cup of devils? Assuredly the churches are bound to look into this matter, and to have a care, that the guilt and apostacy of some of their members be not induced, by the 'liquid damnation' administered in the consecrated chalice."

We publish these extracts (and others to the same effect might be given,) for two purposes. The first is, to illustrate the importance of those minor usages of our Church which preserve the sacredness of the ordinance, and to foster an attachment to them. Episcopalians will read the above extracts with horror. They know that nothing of the kind, nor any approach to such a profanation, ever happens in their Church. What we wish them to observe is, that the greater purity of the ordinance as its exists among them is owing, in a great measure, to the mode of its celebration. The moral effect of the institution while the elements are received by the recipients kneeling around the chancel, and the minister delivers them to each with appropriate and solemn language, must be vastly greater than it can be when the sacrament is approximated to a common feast, and the cup is passed round the table or through the pews in the different parts of the church.

The other object in making the quotations is, to protest against a principle which if not involved in one of the extracts is at least avowed in the other, and that is the *intrinsic evil* of alcoholic drinks and the *sinfulness* of their use. So long as this principle was made exclusively the basis of a temperance reform, we were willing to let it alone, but now that it is directed against the most sacred institution of our religion it is time to speak out plainly and expose its falsity. Let those among whom abuses prevail seek to rectify them by increasing the solemnity of the celebration, but let them not go to the rash extreme of advancing a principle false in itself and aiming a deadly blow at the existence of the institution.

But while we reject this principle, we confess that we have not been so much offended as have many at the proposition of Professor Stuart and others that the wine in the celebration of the eucharist should be mingled with water. At present, indeed, we would by no means countenance any change, lest we might seem to sanction the principle on which it is recommended, or admit the reality of abuses which among us nowhere exist. Still we have some partiality to the custom of mingling water with wine as one that gives increased significancy to the ordinance and assimilates it more closely to the primitive model. The custom is still retained in the Church of Scotland, and by our first bishop, who derived his consecration from thence, was introduced into our own Church, though we are not aware that his example was any where followed. The subjoined account of the primitive usage from Bingham's Antiquities of the Church may furnish the reader with some useful reflections.

"The other part of the sacrament was always wine, and that taken also out of the oblations of the people. Some of the ancient heretics, under pretence of abstinence and temperance, changed this element into water, and consecrated in water only. These were some of them disciples of Ebion, and some the followers of Tatian, commonly called *Hydroparastatæ* and *Aquarii,* from the use of *water,* and sometimes *Encratitæ* from their *abstaining* wholly from flesh and wine. And this seems to have been the ground of their errors, that they thought it universally unlawful to eat flesh or drink wine. Under this character they are frequently condemned by Epiphanius,[a] who terms them *Encratites,* and by St. Austin,[b] under the name of *Aquarians,* and by Theodoret,[c] who says they sprung from Tatian, and were called *Hydroparastatæ,* because they offered *water* instead of wine; and *Encratitæ,* because they wholly *abstained* from wine and living creatures. St. Chrysostom calls it[d] the pernicious heresy of those that used only water in their mysteries, whereas our Lord instituted them in wine, and drunk wine at his common table, after his resurrection, to prevent the budding of this wicked heresy. The like may be read in Philastrius,[e] and long before in Irenæus and Clemens Alexandrinus, not to mention the Council of Trullo,[f] or any later writers. But it is to be observed that beside these there were another sort of Aquarians who did not reject the use of wine as simply unlawful either in itself, or in the eucharist: for in their evening service they consecrated the eucharist in wine, but not in their morning assemblies, for fear the smell of the wine should discover them to the Heathen. St. Cyprian gives a long account of these in one of his epistles,[g] which is particularly designed against them. From which it also appears that the custom of the Church then was, to use wine mixed with water, and he pleads for both as necessary from the command and example of Christ; adding some other reasons why it should be so,[h] as that the water represents the people as the wine does the blood of Christ; and when in the cup the water is mingled with the wine, Christ and his people are united together. And so, he says, in sanctifying the cup of the Lord, 'Water cannot be offered alone: as neither can the wine be offered alone: for if the wine be offered by itself, the blood of Christ begins to be without us: and, if the water be alone, the people begin to be without Christ.' The third Council of Carthage seems to have had the same opinion of the necessity of water, when they determined, as we have heard before, that nothing should be offered at the altar,[i] but what the Lord himself commanded, that is, bread and wine mingled with water. And St. Austin was a member of that Council, and, therefore, may be supposed to have been of the same judgment. He also quotes the foresaid epistle of Cyprian with approbation.[k] Gennadius assigns two reasons for the[l] use of mixing water with wine; first, because it is according to the example of Christ; and, secondly, because when our Saviour's side was pierced with the spear, there came forth water and blood. This latter reason is also assigned by St. Ambrose, or whoever wrote the book *De Sacramentis,* under his name;[m] and by Martin Bracarensis in his Collection of Greek Canons.[n] The author of the Epistle to the Egyptians, under the name of Pope Julius,[o] insists upon Cyprian's reason, that it is to show the union of Christ with his people. And the third Council of Braga relates Cyprian's words, correcting several other abuses that were crept into the administration of this sacrament;[p] as of some who offered milk instead of wine, and others who only dipped the bread into the wine, and so denied the people their complement of the sacrament; and others who used no other wine but what they pressed out of the clusters of grapes that were then presented at the Lord's table. All which they condemn, and order that nothing but bread and wine mingled with water, should be offered according to the determination of the ancient Councils. The Council of Auxerre notes some others who offer mead, or honey and water mixed together,[q] who are also condemned, as going against the common rule of offering nothing but wine and water in the sacrifice of the altar. The author of the Commentaries upon St. Mark, under the name of St. Jerom,[r] gives another reason for mixing water with wine, 'that by the one we might be purged from sin, and by the other redeemed from punishment.' These reasons, indeed, are no ways demonstrative; however that the practice was both ancient and general, is evident from Justin Martyr[s] and Irenæus,[t] who mention it as the custom of the Church without assigning any further reason for it. And so, likewise, Gregory Nyssen[u] and Theodoret,[v] with some others produced by Vossius in his dissertation upon this subject.[w] The Armenians are said to have consecrated only in wine, but that is reckoned an error in them by Theophylact,[x] and they are equally condemned with the Hydroparastatæ or Aquarians, by the Council of Trullo,[y] which produces the authority of St. James and St. Basil's Liturgy against them. To which may be added the Liturgies under St. Mark and St. Chrysostom, and the Constitutions.[z] Yet, after all, as there is no express command for this in the institution, notwithstanding this general consent of the ancient Church, it is commonly determined by modern divines, as well of the Roman as Protestant communion, that it is not essential to the sacrament itself, as the reader, that is curious, may find demonstrated in Vossius in his dissertation upon this subject."[a]

a Epiph. Hær. xlvi. Encratit. Hær. xxx. Ebionit. n. 16.
b Aug. de Hæres. cap. lxiv.
c Theod. de Fabulis Hæret. lib. i. cap. 20.
d Chrys. Hom. lxxxiii. in Mat. p. 700.
e Philastr. de Hæres. cap. lxxvii. Iren. lib. v. cap. 1. Clem. Strom. i. p. 375. Pædag. lib. ii. cap. 2.
f Con. Trull. can. xxxii. Vid. Cod. Theodosian. lib. xvi. tit. 5. de Hæreticis. leg. 7. It. Theodosii Novel. iii. ad calcem tom. vi.
g Cypr. Ep. lxiii. ad Cæcilium.
h Ibid. p. 153. Videmus in aquâ populum intelligi, in vino vero ostendi sanguinem Christi.—Sic autum in sanctificando calice Domini, offerri aqua sola non potest; quomodò nec vinum solum protest: nam si vinum tantum quis offerat, sanguis Christi incipit esse sine nobis: si verò aqua sit sola plebs incipit esse sine Christo.
i Con. Carth. iii. can. 24.
k Aug. de Doctrinâ Christ. lib. iv. cap. 21.
l Gennad. de Eccles. Dogm. c. lxxv. In eucharistiâ non debet pura aqua offerri, ut quidam sobrietatis falluntur imagine, sed vinum aquâ mixtum: quia et vinum fuit in redemptionis nostræ mysterio, cùm dixit, 'Non bibam modo de hoc genimine vitis,' et aquâ mixtum, quod post cœnam dabatur, sed et de latere ejus lanceâ perfosso aqua cum sanguine egressa, &c.

m Ambros. de Sacram. lib. v. cap. 1.
n Martin. Bracar. Collect. Canonum. cap. lv.
o Julii Epist.
p Con. Bracar. iii. can. 1. Audivimus quosdam schismaticâ ambitione detentos, lac pro vino in divinis sacrifisiis dedicare; alios quoque intinctam eucharistiam populis pro complemento communionis porrigere; quosdam etiam expressum vinum in sacramento Dominici calicis offerre, &c. Ideò nulli deinceps licitum sit, aliud in sacrificiis divinis offerre, nisi juxta antiquorum sententiam Conciliorum panem tantum, et calicem vino et aquâ permixtum.
q Con. Antissiodor. can. viii. Non licet in altario in sacrificio divino mellitum, quod mulsum appellatur, nec ullum aliud proculum, extra vinum cum aquâ mixtum, offerre.
r Hieron. in Marc. xiv. Accepit Jesus panem, &c. formam sanguinem suum in calicem vino et aquâ mixtum, ut alio purgemur à culpis, alio redimamur à pœnis.
s Justin. Apol. ii. p. 97.
t Iren. lib. iv. cap. 57, and lib. v. cap. 2.
u Nyssen. Orat. Catechet. cap. xxxvii.
v Theod. Dialog. i.
w Voss. Thes. Theol. p. 494.
x Theophyl. Com. in Joan. xix.
y Con, Trull. can. xxxii.
z Constit. lib. viii. cap. 12.
a Voss. Thess. Theol. ibid.

[Communicated.]

Three Sermons of Lancelot Andrews, Bishop of Winchester, on the Passion of our Lord. New-York: Swords, Stanford & Co.

This is a reprint from one of the early writers of the Church of England; one of her most spiritual and devoted sons. It forms a small volume, but rich in thought and piety, and should be in the hands of every Christian who delights to review the instructive history of the Saviour's suffering. The subject of the sermons is this passion as displayed particularly in the scene of his crucifixion. This subject is treated with a felicitous minuteness that must engage the attention of the most disinterested reader, and cannot but quicken the love and gratitude of the Christian who recognises in the person of Him who suffered on the tree his beloved Master and Lord. The passion of our Lord should form a frequent subject of the Christian's meditation. He ought—to use Bishop Andrews' own language—"with iteration, to look again and again; or, as the Apostle saith,* to think upon it over and over again; as it were, to dwell in it for a time; in a sort with the frequentness of this our beholding it, to supply the weakness and want of our former attention. Surely, the more steadily and more often we shall fix our eye upon it, the more we shall be inured; and being inured, the more desire to do it. For at every looking, some new sight will offer itself, which will offer unto us occasion either of godly sorrow, true repentance, sound comfort, or some other reflection, issuing from the beams of this heavenly mirror." The style of this author is ancient, but its simplicity will abundantly atone for any want of modern polish. With another extract we recommend the volume to the readers of the Churchman. It is from the sermon on Lamentations i. 12, translated by the Bishop, who wrote before the present translation of the Bible was made, "Have ye no regard," &c.

"Thus have we considered and seen, not so much as in this sight we might or should, but as much as the time will give us leave. And now lay all these before you; every one of them a 'never the like' of itself: the pains of his body, esteemed by Pilate's 'behold;' the sorrows of his soul, by his sweat in the garden; the comfortless estate of his sorrows, by his cry on the cross; and with these his person, as being the Son of the great and eternal God. Then join to these the cause; in God his fierce wrath; in us our heinous sins deserving it; in him his exceeding great love, both suffering that for us which we had deserved, and procuring for us that we could never deserve; making that to appertain to himself which of right pertained to us; and making that pertain to us which pertained to him only, and not to us at all, but by his means alone. And after their view in several, lay them all together, so many 'never the likes' into one; and tell me if his complaint be not just, and his request most reasonable.

Yes, sure, his complaint is just, 'Have ye no regard?' none, and yet 'never the like?' none, and it pertains unto you? no regard! as if it were some common, ordinary matter, and the like never was; no regard! as if it concerned you not a whit, and it toucheth you so near. As if he should say, Rare things you regard, yea, though they no ways pertain to you; this is exceeding rare, and will you not regard it? Again, things that nearly touch you, you regard, though they be not rare at all; this toucheth you exceeding near, even as near as your soul toucheth you, and will you not yet regard it? will neither of these by itself move you? will not both these together move you? What will move you? will pity? here is distress never the like: will duty? here is a person never the like: will fear? here is wrath never the like: will remorse? here are sins never the like: will kindness? here is love never the like: will bounty? here are benefits never the like. Will all these? here they be all, all above any 'like,' all in the highest degree.

Truly the complaint is just, it may move us; it wanteth no reason, it may move; and it wanteth no affection in the delivery of it to us, on his part, to move us. Sure it moved him exceeding much: for among all the deadly sorrows of his most bitter passion, this, even this, seemeth to be his greatest of all, and that which did most affect him, even the grief of the slender reckoning most men have it in; as little respecting him, as if he had done or suffered nothing at all for them. For lo! of all the sharp pains he endureth he complaineth not, but of this he complaineth, of 'no regard:' that which grieveth him most, that which most he moaneth is this. It is strange he should be in pains, such pains as never any was, and not

* Heb. xii. 3. ἀναλογίσασθε.

complain himself of them; but of want of regard only. Strange he should not make request, 'O deliver me,' or 'Relieve me;' but only, 'O consider and regard me.' In effect, as if he said, 'None, no deliverance, no relief do I seek; regard I seek: and all that I suffer, I am content with it; I regard it not; I suffer most willingly if this I may find at your hands, regard.'

Truly this so passionate a complaint may move us; it moved all but us. For most strange of all it is, that all the creatures in heaven and earth seemed to hear this his mournful complaint, and in their kind to show their regard of it; the sun in heaven shrinking in his light; the earth trembling under it; the very stones cleaving in sunder, as if they had sense and sympathy of it; and sinful men only not moved with it. And yet it was not for the creatures this was done to him: to them it pertaineth not; but for us it was, and to us it doth; and shall we not yet regard it? shall the creature and not we? shall we not?

If we do not, it may appertain to us, but we pertain not to it: it pertains to all, but all pertain not to it: none pertain to it but they that take benefit by it; and none take benefit by it, no more than by the brazen serpent, but they that fix their eye on it. Behold, consider and regard it; the profit, the benefit is lost without regard."

WE accept the following notice from the Southern Churchman as expressing our own views on a valuable pamphlet recently received from the West.

"*A Letter to the Editors of the Nashville 'American Presbyterian;' Containing an Examination of the Reasons for 'Rejecting Episcopacy,' by Dr. Miller, and republished in several late numbers of that Paper.* By an EPISCOPALIAN. Nashville, 1835. pp. 56.

"If we are right in our conjecture as to the authorship of the very satisfactory pamphlet before us, this is not the first time that the Church has been indebted to 'An Episcopalian' for defending her against the attacks 'from without.' His present object, he states, is 'simply to repel, with what ability he may, the *unprovoked assault* upon the Episcopal Church,' which has lately been made by the Editors of the American Presbyterian, under the wing of Dr. Samuel Miller. 'While,' says he, 'those who profess to receive *Episcopacy* as the primitive and apostolic government of the Church of CHRIST are *few in number, and live in peace by your side*, you have chosen to avail yourselves of his labors to *misrepresent their principles, and deny their claims to scriptural sanction* for institutions which, as will be shown, *even some of your own side have admitted to be coeval, or nearly so, with the Apostles themselves*;' 'moreover,' he continues, 'you have thus, unwittingly perhaps, become sponsors for the long-continued and vehement animosity of Dr. Miller toward the Episcopal Church, which may well, in my judgment, be compared with that feeling of the Romans against Carthage, which produced the well-known declaration, "*Delenda est Carthago!*"' Before proceeding to an examination of Dr. M.'s allegations, our author very naturally remarks, that 'the position in which he (Dr. M.) has, for many years past, placed himself in relation to the Episcopal Church, demands some attention to his claims in regard to *authority and veracity*.'"

THEOLOGICAL SEMINARY.—The request that we would publish the proceedings of the Board of Trustees, shall be complied with in our next number.

For the Churchman.

MR. EDITOR,—It is probably not unknown to the greater part of this Diocese that a request has been made of me to call a special Convention, prior to the next meeting of the General Convention of our Church. As the subject is one of general interest, I ask the favor of the insertion in your columns of the following letters.

Yours, very truly,
BENJAMIN T. ONDERDONK.

"To the Right Rev. B. T. Onderdonk, D. D., Bishop of the Diocese of New-York.

RT. REVEREND SIR,—The subscribers, clergy and laity, members of different parishes in connexion with the Protestant Episcopal Church in the Diocese of New-York, beg leave to approach their Diocesan upon a subject of great, and as they think, peculiar importance to them. They observe in the journals of the last Convention, in the annual communication made by you to that body, that its attention was called to the condition of the Diocese, in respect to further provision being made for its due Episcopal supervision, and that a committee was appointed to consult with you and report at the next annual Convention.

We are, Rt. Rev. Sir, firmly persuaded that such provision is now demanded by the exigencies of the Diocese. While we most cheerfully bear witness to the fidelity, zeal and labor with which you have discharged your elevated functions, yet the fact seems to us undeniable, that the vast extent of our Diocese, and the large number of organized congregations which it contains, scattered over its wide surface, present a greater amount of labor than is practicable for one human being. The demand for Episcopal services, particularly in the western part of the State, is so great and so urgent, that it seems to us no time should be lost in devising the proper means to supply it. The remoteness of this portion of the State from the residence of the Bishop, and the utter impossibility of his attending to our wants without neglecting those of others, equally if not more strongly demanding his care, and without disregarding perhaps higher and more important duties in the metropolis, has exposed, and continues to expose us to feel more severely than our brethren at the east, the want of Episcopal visitation and supervision, and it is this circumstance which we have supposed justified us and made it our peculiar duty to address you at this time.

The remedies for the existing wants of the Diocese and which, under the blessing of Providence, promise to be yearly augmenting, which we have heard suggested, are two, namely:—*First*, the election of a bishop as an assistant to, or coadjutor with, the present Diocesan; second, the organization of a new diocese. Upon the expediency of either of these plans, we express no opinion; but simply remark that we understand it to be universally conceded that one of them must be adopted. For the first no provision is made by the existing canons of the Church. The only canon on that subject, contemplates an exigency occasioned by a permanent personal disability of the Diocesan. This, (and we thank a gracious Providence that it is so,) does not exist. It is obvious therefore that to authorize the election of an assistant or coadjutor, further legislation by the General Convention of the Church, is indispensable.

For the *second*, also, there is no provision in the canons of the Church. Without at this time discussing the question, whether any thing more than an ordinary act of legislation by the General Convention, is necessary to authorize the organization of a new diocese, it will be conceded by all that the assent of that venerable body to such a measure, is essential.

It is apparent, therefore, that whatever may be the result of the deliberations of our own State Convention in reference to these remedies, that result cannot be communicated to the General Convention which assembles in August next, for the purpose of obtaining its action, unless our State Convention shall be assembled previous to that time. Our annual convention is held in October, and if its meeting the present year be delayed until that time, no plan which it may adopt can be carried into effect until the next triennial meeting of the General Convention in 1838. With great deference we beg leave to submit to you, that such a delay would be most disastrous to the best interests of the Church, and would be felt with great severity in this region particularly.

We cannot suppose that the deputies from this State to the General Convention, would undertake to propose either of the above named plans of relief, or any other, because they have no authority for any such purpose. The State Convention has not spoken: the churches and parishes in the Diocese have not been heard, and in a matter of such vital importance to them, we are bound to presume that no one would undertake to speak for them. If there ever was, or ever can be a question, which should be determined by the united voice of the whole and every part of the Diocese, this seems that question. It seems to us manifest, therefore, that unless some means are adopted to obtain an expression of the mind of the Diocese before August, we must languish in the condition in which we are, for an indefinite length of time. For it may so happen, that the plan of relief solicited by our State Convention, may require the sanction of more than one General Convention, or may be postponed from one to another.

We therefore humbly solicit you, Rt. Rev. Sir, as our Diocesan, to exercise the authority with which you are invested of calling a special meeting of the State Convention at such time as in your judgment may best suit the convenience of all, for the purpose of taking into consideration the best means of supplying the wants of the Diocese, more especially in respect to Episcopal supervision. It has occurred to us, and we therefore respectfully suggest it, that the occasion of the holding the Commencement of the General Theological Seminary in the city of New-York, when various societies meet, would afford as convenient an opportunity for the assembling the Convention as is likely to occur, unless a place more central than the city should be preferred. This we believe is the last week of June next. We beg to be understood as submitting it wholly to your discretion, not deeming it indecorous to indicate a time that would be peculiarly agreeable to many of us.

With the most respectful consideration,
Your faithful friends.

April, 1835."

To various copies of the above letter there were attached the signatures of twenty-four clergymen, and of laymen belonging to thirty-three parishes, principally in the western counties of the State. To each of these gentlemen the following answer has been prepared, and is now in the course of distribution.

"*New-York, July* 14, 1835.

DEAR SIR,—On the day before I left this city, for my last Visitation, I received three copies of a letter, requesting the call of a special Convention of this Diocese, prior to the meeting of the General Convention of our Church in August next. The great pressure of engagements, consequent on preparation for so speedy a departure on a long Visitation, precluded the possibility of my acting, in any way, on the application, before leaving home. Having heard, some time previously, that such an application would be made, I had, of course, deliberated most seriously on the subject. The view of it which had thus been brought to my mind, and which was not altered by the letter itself, rendered it a matter of great importance, in reference to an ultimate decision, that I should know to what extent a special Convention was desired by the Diocese. With the above-mentioned copies of the letter, I received an intimation that several others, containing a large increase of signatures, would probably soon be forwarded. I felt it my duty to wait for these. At three several times afterward, at different points of my Visitation, and once, since my return home, other copies of the letter, with additional signatures, have reached me. Presuming, after the receipt of the last packet, which was on the 22d ultimo, that I had had laid before me the application of every clergyman and parish, especially in the western part of the State, by whom, and in which, there existed a desire for a special Convention, I designed an immediate reply. Sickness, however, and other unavoidable hindrances, prevented. The signatures to all the copies of the letter which I have received, are those of twenty-four clergymen, and of laymen belonging to thirty-three parishes. Perceiving your name among them, I beg leave respectfully to address to you a copy of my reply.

The deeply interesting and important subject, for the consideration of which a special Convention is asked, was discussed and disposed of, as far as, in its wisdom, it saw fit to do so, by our Diocesan Convention, at its last meeting. It was then referred, for deliberation and conference with the Bishop, and with a view to a 'report to the next *annual meeting*,' to a committee of six presbyters of the Diocese, and six lay members of the Convention. The Convention knew, of course, that the 'annual meeting,' at which the Committee were to report, would not be held until after the meeting of the General Convention. We have, consequently, a decision of the Diocese that no action of a Diocesan Convention in the premises is necessary until October next; the intermediate meeting of the General Convention notwithstanding.

I trust, therefore, that I will hardly be expected to assign reasons for not calling a special Convention, unless circumstances have occurred so altering the state of things from that which existed at the adjournment of our last Convention, as that, it might reasonably be supposed, had these altered circumstances previously existed, they would have led that body to adjourn to some time prior to the meeting of the General Convention; or unless the request for a special Convention is so generally made by the clergy and parishes, as to justify my regarding it as the wish of the Diocese.

Under the first head I am entirely uninformed.

Under the second, allow me to observe, that as the Diocese contains 201 clergymen, and 205 congregations, the number of those who have asked for a special Convention is far too small to justify my regarding it as indicating the sense and wish of the Diocese. Nor does that number by any means comprise a majority of the clergy and churches who are represented as specially interested in the measure.

Farther,—I have received assurances from many most respectable quarters, both clerical and lay, particularly in the Western District, that the proposed special Convention is neither desired nor deemed important, and would, on the contrary, expose the Diocese to much unnecessary expense and trouble.

Is it not, then, obvious that it would be by no means right for me, under these circumstances, to disregard the decision of our last Convention, that no further conventional act in the premises is required until next October? And am I called to interfere with the disposal of the grave and important subject contemplated, made by that Convention, when it referred it to the deliberate consideration of an eminently respectable Committee, to report thereon at the next annual Convention?

The conclusion to which my most serious reflection has come, touching the request to call a special Convention, is, that I am bound in duty respectfully to decline a compliance.

I have only further to assure you, my dear Sir, that as the action of the General Convention is indispensable to any definite action on the part of ours, the whole subject shall be brought before that venerable body; and that my own share in the deliberations and the vote to which it may there give rise,—and, I have full confidence, that also of my respected clerical and lay brethren who will represent this Diocese,—will be governed by a principle of impartial regard for all, and every section, of our portion of the heritage of the LORD.

Very truly I remain
Your affectionate Diocesan,
BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New-York."

CHURCH AT POTSDAM.—The following account was received some time since, with the request that the address accompanying it might be published in the same paper. We have not before been able conveniently to insert both. The address will be found on our fourth page.

ON Wednesday, the 3d instant, we were permitted, through the Divine goodness, to lay the corner-stone of a new church for the more suitable accommodation of our recently organized and growing parish. Agreeably to previous notice, we assembled at our temporary place of worship, a little before 3 P. M., whence we proceeded in due order, the procession numerous and respectable, to the site of the church, where in presence of a very large concourse of people, the stone was laid, with the appropriate solemnities set forth for such occasions, by the Bishop of the Diocese. Upon the stone is the following inscription: "Trinity Church, Potsdam, erected A. D. 1835." In a cavity beneath, is a leaden box, containing a Bible, Book of Common Prayer, sundry tracts and periodicals of the Church, among which are three numbers of the Protestant Episcopal Pulpit, with likenesses of Bishops White, Moore and Hobart, sundry papers of the day, and coins of the last year, and also an entry of the same upon a separate paper, together with the original signatures of the Rector of the parish, church-wardens and vestrymen, names of the building committee, master builders, &c. An address was also delivered by the Rector, after which the 101st hymn was sung with much devotion, and the whole concluded with the appointed collects and benediction.

The day was unusually warm, but otherwise highly favorable, and we cannot but hope that it was a day long to be remembered, as one of peculiar interest to the cause of our beloved Zion, and justly demanding an increased measure of pious zeal and gratitude to the Father of all mercies, the Divine Founder and Head of the Church, and the Spirit of all grace and consolation, to whose service and glory, as the triune and only living and true GOD, we hope the work will in due time be solemnly consecrated. In its exterior it is chiefly modelled after Trinity Church, New-York, and if compared in point of materials, workmanship and durability, judging from the appearance of the foundation, the timbers for the floor, and the walls already carried up several feet above the water-table, we see no reason why it may not, under the same gracious Providence, remain at least as firm and enduring as its venerated model. The interior to be plain, but in appropriate style, the work throughout the entire building to be executed well, and in the most substantial manner. The walls of the main body of the church, together with the tower in front, vestry-room in the rear, to be entirely of stone, two feet in thickness, above the water-table, except the vestry-room, which is eighteen inches, and the foundations throughout the whole, about three feet. External dimensions of the church 64 by 44 feet. Interior 60 by 40 feet. Tower $13\frac{1}{2}$ feet square, with six inches front projection and 57 feet high, and so constructed as to admit the addition of a spire 47 feet high, should the vestry have the necessary funds at any future time, they finding it absolutely requisite, with all the aid they can safely rely upon, to avoid every expenditure that may not be immediately essential to the "doing all things decently and in order." Vestry-room $11\frac{1}{2}$ by $15\frac{1}{2}$ feet, making the whole extent from front to rear 75 feet.

When finished and ready for consecration, the whole expense, including the purchase of a suitable bell which is much wanted, and other incidental expenses for fencing the church ground, &c., will probably amount to the sum of $4,000, three quarters of which sum will have been derived from comparatively a small number of persons, who have subscribed with a spirit and liberality not often exceeded and worthy of the highest commendation—a few individual contributors in New-York among the number. Our vestry have been truly actuated by a noble generosity, and to one of the gentlemen in particular, who seems never to be weary in well doing, and who headed the subscription with a very large amount, we think we are indebted under GOD for the early commencement and encouraging prosecution of the work to its present advanced state.

Were all of equal resources, and those who have more or less, to go and do likewise, according to their several abilities, what might not the Church accomplish for the salvation of man through the great Mediator?

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

August 1, Brooklyne, at 10 o'clock, A. M.; and Pomfret, the same day at 3 o'clock, P. M.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

ON Thursday, July 16, the Bishop of this Diocese consecrated St. John's Church, Fort Hamilton, L. I. The instrument of donation was read by the Rev. James D. Carder, the Rector of the church, and the sentence of consecration by the Rev. Hugh Smith, of New-York, who also read the morning prayer, assisted by the Rev. Charles V. Kelly, of New-York, who read the lessons. The sermon was preached by the Bishop. There were also present the Rev. David Morse, of Richmond, the Rev. William L. Johnson, of Jamaica, and the Rev. Lewis P. Bayard, the Rev. William Richmond, the Rev. Aldert Smedes, jun., the Rev. Lot Jones, the Rev. Thomas Pyne, the Rev. David Griffith, Deacon, the Rev. William F. Walker, Deacon, and the Rev. Caleb S. Henry, Deacon, of New-York.

It is less than four months since the Bishop laid the corner-stone of this beautiful and most exemplary instance of prompt pious action.

THE Rev. Charles Luck has accepted an invitation to take the pastoral charge of St. Philip's Church, Philipstown, Putnam county.

ON Sunday last the Rt. Rev. Bishop Griswold held an ordination in Trinity Church, in this city, and admitted Samuel M. Emery, from the University of Cambridge, and Abraham Kauffman, jun., and Horatio Southgate, jun., from the Theological Seminary at Andover, to the holy order of Deacons. The prayers were read by the Rev. Dr. Wainwright, Rector of the church, and the Rev. Mr. Stone, Rector of St. Paul's. The candidates were presented by the Rev. Mr. Croswell, Rector of Christ Church. Much interest was added to the occasion by the presence of the Rt. Rev. Bishop Smith, of Kentucky, and fourteen of the clergy of the Church, amongst whom were the Rev. Mr. Cartwright and the Rev. Mr. Braithwaite from the British Provinces of Canada. The sermon was preached by the Rt. Rev. Bishop Smith, in his usual solemn and impressive manner, from 1 Tim. iii. The congregation was large and attentive, and we trust that many were deeply interested in the occasion, and will be animated to pray with redoubled earnestness and perseverance that the LORD would send forth laborers into his vineyard, and "that the comfortable Gospel of CHRIST may be truly preached, truly received, and truly followed in all places, to the breaking down of the kingdom of sin, Satan and death."—*Christian Witness.*

WE are indebted for the following synopsis to the (Auburn) Gospel Messenger.

Diocesan Conventions.—The journal of the annual Convention of New-Jersey, which has just come to hand, is a very handsomely executed pamphlet of 90 pages. The improved and advancing condition of this Diocese, cannot but gratify and instruct every one who delights in seeing this branch of our apostolic communion moving onward in the march for that heavenly prize, to win which, warm hearts and liberal hands are now engaged. We never look at the Church of New-Jersey but with lively interest. It was in her most desponding days that we entered into the service of our ministry there. There were years within the last thirty, when it was difficult to form a constitutional convention, (five parishes represented being required,) and we have waited for two days for the purpose of doing this, and then only two clergymen attended. At the late Convention 23 clergymen were present, and 49 lay deputies, representing 22 congregations. The whole number of clergymen now attached to the Diocese is 29, and the parishes are 39. The parochial reports, which, as in almost every diocese, are defective, (notwithstanding the complaints of the Bishop, and the obvious duty of the ministry,) present the following prominent results,—Families in 19 congregations, 673—baptisms 297, adults 58—confirmations 160—communicants, added 102, present number 895—marriages 163—funerals 179. The Sunday schools embrace 208 teachers, and 1369 scholars—Sunday school libraries, 2165 volumes—parish libraries in four congregations, 822 volumes.

Bishop Doane's plan of "offerings of the Church" has been found most successful and efficient, the receipts having been, for the last year, though several parishes make no returns, no less than $1213 14, and yet the collections for other purposes have not been neglected. This system of regular charity as a Christian duty, is that which must commend itself to every man; and though we ask for no honor in the matter, we beg leave to remark that years before the plan was put in operation any where, we urged this very course, and the record of our view will be found in some early volumes of the Messenger, under the head of parish funds, and again, within the last three years, an effort was made to urge it upon the public attention. We rejoice that it has finally got under way, and we care not who has the credit.

The journal of the Convention of *Delaware* came to hand a few days since. This Diocese is under the provisional supervision of the Bishop of Pennsylvania and his assistant. The latter, Dr. H. U. Onderdonk, presided at the Convention, which met at Newcastle, on the 6th of June. Besides the Bishop, three clergymen were present and twelve lay deputies, representing six congregations. The parochial reports are very defective. Two parishes only report communicants 123—two give 28 confirmations—four give 46 baptisms—three report Sunday schools having 57 teachers and 420 scholars. The subject of negligent reports has been frequently noticed in our columns, and while many may say that they "do not attend to such small matters," we shall not cease to add in answer, You did promise, when you entered the holy office, you would obey the canons of the Church,—that's all.

Confirmation, Ordination, and Catechism.—Bishop Doane commenced the northern visitation of the Diocese at Trinity Church, Newark, on Thursday the 9th instant. Evening prayers were read by the Rev. Mr. Holmes, and a sermon was preached by the Bishop; after which 12 persons were confirmed. On Friday, after morning prayers by the Rev. Mr. Porter, and a sermon by the Bishop, Mr. Henry Zell, an alumnus of the General Theological Seminary, was admitted to the holy order of Deacons. The candidate was presented by the Rev. Mr. Henderson, and the Bishop was assisted in the communion by the Rev. Mr. Holmes. In the afternoon, evening prayers having been read by the Rev. Mr. Davies, the children of the congregation were catechized,—first by the Rector, and then by the Bishop; who also addressed the children, the teachers of the Sunday school, and the parents, on the subject of the religious education of the young. There were also present, during the visitation, the Rev. Dr. Barry and the Rev. Mr. Hare, and the Rev. Mr. Whittingham, of the Diocese of New-York. The commencement of the Bishop's summer tour has been in most respects auspicious.

Journal of Rhode-Island Convention.—We have before us the journal of the late annual Convention of our Church in the State of Rhode-Island. It is a very interesting pamphlet. The mere detail of its business transactions, like that of any legislative body, does not commend itself to special notice, unless it be taken as testimony to the wonderful prosperity of the Church in that State. But their parochial reports—the review of their labors—the accounts of their missionary contributions—the manifestation of their CHRISTIAN ENTERPRISE—the *consequent* increase of their parishes in numbers, in outward prosperity, in spiritual wealth—possess thrilling interest for all who rejoice in the advancement of the Redeemer's kingdom. By the statistical abstract of these reports we learn, that 323 persons have been confirmed, 348 added to the communion, increasing the number of communicants to 1340, and that there are more than 2000 children attending their Sabbath schools. We notice in this journal the formation of a society for the relief of the widows and orphans of deceased clergymen. The clerical office seems to have poverty entailed upon it. In this country the whole body of clergymen might assume the vows of the Franciscans, or any other order of poverty-seeking monks, without the least danger of their violation in this particular.—*Christian Witness.*

GREECE.

Extract of a Letter from the Rev. Mr. Hill, dated
Athens, Jan. 24, 1835.

A KIND Providence has brought us safely through another year of labor. A year that has been marked, more than any preceding one of our missionary life, with the most signal proofs of the goodness of our heavenly Father. His blessing truly has followed us through every step of our progress, and we find ourselves, at the beginning of this new year, not only in good health, and surrounded by every domestic comfort, but with even brighter prospects of usefulness than we have ever had. Our schools this day are filled to overflowing, and we number nearly 600 of all ages and both sexes. Our adult school, open in the evening only, is well attended by the master workmen, soldiers, and laborers. The influx of population has added many, and daily additions are taking place. The large and commodious school-house (one of the ornaments of this town,) is now completely filled. When we think of our *humble* origin from a dark, dirty vaulted cellar of an old Venitian town, our progress from thence to an old ruined Turkish house and two miserable chambers; and gradually to our own residence, with the gradual filling up, first of one room, and then of another, until we were fairly driven out of our house, and now look at our building, the largest in Athens, completely filled from top to bottom with industrious children, we are often astonished ourselves. But who can tell the moral change that has been effected upon so many individuals as have passed through our care. And what has been the effect wrought upon the hearts of many of these dear pupils by the Spirit of GOD. How many hundreds have learned to read and love his holy Word, and have become wise, at least in some degree, and many of them, we hope and believe, "unto salvation." But it is, indeed, a most *arduous* work, extended as ours is, for two individuals alone to manage. I may say, with the deepest sense of the responsibility I am under to say the truth, that Mrs. Hill's labors from day to day and every day, are unparalleled, and are far beyond her strength. If I incur blame for saying this I am ready to prove it by the united testimony of the whole community as well as of the many intelligent and distinguished travellers who are continually visiting our establishment. I am quite satisfied that her strength is now sustained by the great excitement of the work itself. Her health is good, and her constitution is good as yet, but there is no one who sees so well as I do the inroads which such labors as hers are making on both. I know, too, that she is supported by the hope which never leaves her, that the committee will soon send out another missionary family. Recollect the time required for new comers to learn the language and the habits of this people. Be assured our anxiety does not arise from any desire to *retire* or *return*. On the contrary, it is still in our heart, as much as ever it was, to live and die here, engaged in this cause and extending this good work; but is it right or just that so much labor should be so unequally divided? Consider, too, how our plans are circumscribed by such a want of additional labors. Here we are doing indeed a vast amount of good, but here we are tied down. Other waste places are calling for aid. Athens is the envy of all her neighboring districts. No schools exist notwithstanding all that has been said and promised, and no schools can be established by government, for the best of reasons—want of money and want of the *personnel*. We wish to see village schools established, and we cannot leave our post even for a day. If another family is sent out we could, in a little while, intrust them with the temporary charge of the *central* establishment here, and visit ourselves various other places, establishing schools, distributing the Scriptures, and counselling the people. These schools, once set on foot, it would be our duty to visit frequently. This would be a most important object; it would greatly extend the blessings we have been sent out to dispense; it would be a great relaxation from the incessant toils of the last four years; and I am sure GOD would bless it. We earnestly hope that we shall have the pleasure of welcoming some new laborers, and that they may be such as will be found faithful.

* * * * * *

We have now a large family around us of fourteen individuals. Of these, eight are girls whom we have selected to bring up as future teachers. The labor of this alone would be enough for one female. These girls are all engaged in the school during the hours of instruction, from 8 A. M. to 4 P. M., either as scholars or assistant teachers. Mrs. Hill and I devote the rest of the day, after our late dinner, to attend to their religious instruction and to their lessons. * * * * * *

I have divine service regularly in our parlour on every Sunday morning. Mr. Dawkins, British Minister, Mr. Waller, Secretary of the British legation, and some four or five other English gentlemen, besides occasionally travellers, form our congregation.

I have, during the past year, united in marriage five couples, all Bavarians. I used the service of our Church in the German language. I have baptized four infants, using the French liturgy twice, and the German twice. I have buried one English traveller and one child, using in the latter case the Greek liturgy of our Church.

I am happy to say that Miss Mulligan is well, and heartily devoted to her work. She is of great use to her sister in the department of sewing, and has the charge of the interesting School of Industry.—*Miss. Record.*

Greek Cause.—It will doubtless afford pleasure to all the friends of our beloved missionaries, Mr. and Mrs. Hill, and Mr. and Mrs. Robertson, to avail themselves of the opportunity which will be afforded them by Miss Baldwin, to send mementoes of interest and regard. Many useful articles may be sent in a small box. We are informed that infant school apparatus, books, slates, pencils, pictures, paper, patterns of fancy articles from the different benevolent societies, with materials for working them, remnants of gingham, calicoes, flannel, muslin, *quilt pieces*, family medicines, &c. will be more useful than any other articles. We hope our female friends will not be tardy in preparing their gifts. We are requested to ask that gentlemen, who can aid the ladies in the remnants above mentioned, will, with the ladies, send their gifts forthwith to the office of the Southern Churchman, where they will be received and forwarded by ladies who have interested themselves in the business.—*Southern Churchman.*

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Proceedings of the Executive Committee.—At a meeting, held on the 10th of May, the following minute was adopted:—

Resolved, That the grateful acknowledgments of the Executive Committee be presented to Messrs. Talbot, Oliphant & Co., of New-York, for their liberality in offering to the Society's Missionaries to China, the Rev. Messrs. Hanson and Lockwood, a free passage to Canton in the ship Morrison.

On the 11th of May, the Rev. B. C. Cutler, of Brooklyn, L. I., was appointed a special agent of the Society to the Convention of the Church in Virginia.

On the 8th of June, the Rev. William Barlow, of the Diocese of Connecticut, was appointed missionary to New-Albany, Indiana; the Rev. Charles J. Todd, of Connecticut, to Madison, Indiana; the Rev. Palmer Dyer, late of New-York, to Peoria or Springfield, Illinois; the Rev. Algernon S. Hollister, of New-York, to Troy, Romeo, and Oakland, Michigan; and the Rev. William Johnson, of South-Carolina, to Montgomery, Alabama.

The following appropriations have recently been made to aid in the support of clergymen—$200 to Christ Church, Cambridge, Mass.; $250 to Christ Church, Pensacola, Florida; $250 to Christ Church, Juliet, Illinois; $250 to Trinity Church, Jacksonville, Illinois; $250 to the church at Madison, Indiana; $250 to St. Paul's Church, New-Albany, Indiana; and $250 to the Church at Montgomery, Alabama.—*Miss. Record.*

Extracts from the British Magazine.

A meeting was recently held at Derby, to form an institution intended to comprise a library and news room. It was proposed that *both* should be closed during *the whole* of the Lord's day. A forest of hands was held up in favor of this proposition, whereas only *nine* were held up against it; notwithstanding that it was opposed by Mr. Strutt, the member, and two or three other influential persons. This redounds to the credit of Derby; and it should be borne in mind that this county has taken a lead in petitioning for consistent Sabbath legislation, which has given rise to that full discussion of the question which has resulted in the above correct conduct. This should induce and encourage persons of piety in other towns and counties to take up the subject in the same uncompromising and energetic manner.—*Salisbury Herald.*

Increase of Protestantism.—The following statement from the county of Clare may serve to show how far the *facts* of the rejected of Devonshire are to be relied upon:—Twelve new churches have been recently built in this county. Facts speak for themselves; if Protestantism were not increasing, those twelve churches would not be requisite, and in eleven of them there are good congregations. In the neighboring diocese (Limerick,) from the year 1820 to 1822, 27 churches were built; and it is well known that many applications have been made to the Board of First Fruits from different counties in Munster to advance money to build churches, which could not be complied with for want of funds.—*Ibid.*

(*From a correspondent.*)—On Tuesday, the 12th of May, the anniversary of the Canterbury diocesan national schools was celebrated, on which occasion the children of the National Society, and other charity and Sunday schools in connexion with the church, in number between 1100 and 1200, attended divine service in the cathedral. An excellent sermon was preached by Dr. Russell. The cathedral was crowded to excess. The children, after leaving the church, went, accompanied by their teachers, to a field near Westgate, to partake of refreshment. Their exceedingly good behavior in the cathedral, throughout the day, and their very neat and clean appearance, excited universal admiration.

The anniversary festival of the charity known as the Sons of the Clergy, took place on Thursday, May 7th, in St. Paul's. It was attended by a very considerable concourse of respectable and fashionable persons. His royal highness the Duke of Cumberland, was present on the occasion, as were the Archbishop of Canterbury, the Primate of Ireland, the Bishop of London, several other dignitaries of the Church, Lord Strangford, and Sir Colquhoun Grant. The Lord Mayor, the Recorder, and several of the Aldermen also appeared in robes of state in the city stalls of the cathedral. Dr. Pellew, Dean of Norwich, preached the sermon on the 19th chapter of St. John, 26th and 27th verses. In the course of his exhortation he gave a sketch of the institution. It had existed, he observed, previous to the time of the great rebellion. Having then fallen into neglect, it had revived with the Restoration. It was incorporated by Charles the Second—had been constantly countenanced and supported by some of the most illustrious men in the country, while many of our greatest masters of sacred composition had dedicated to its aid and honor their noblest effusions. Its annually contributed funds had continued increasing from the date of its incorporation up to the year 1784, when they amounted to 1000*l*. This scale had not been exceeded for the succeeding half century; but unfortunately, from the year 1784, down to the present time, it had rather descended to an average contribution of 700*l*. That the merits of the institution claimed the most zealous aid of every friend of the Protestant religion he strongly urged. It was not only a source of relief to the families of exemplary ministers of the Church, often thrown suddenly upon the world in destitution, but afforded to those ministers themselves, laboring anxiously with insufficient incomes, some consolatory hope that the hour of their departure from the world would not be that of assured ruin to their wives and children. At any time, therefore, that institution would have strong claims to the sympathy of a Protestant congregation; but at an epoch when so much unreasonable clamor had been raised against the established Church, when it was threatened with evils such as it had never hitherto encountered, it became an especial duty of the considerate and pious to come forward liberally to its assistance.

Discovery of the Celebrated Work of Abelard, "Sic et Non," for which he was condemned by the Council at Sens in 1140.—M. Guizot has pointed out a recent discovery, possessing a high interest for those who devote themselves to the study of philosophy, and of its history—the manuscript of the celebrated work of Abelard, entitled, *Oui et Non*, (*Sic et Non*,) just discovered in Bibliotheque at Aqarances. This work, which was thought to be irreparably lost, is that which caused the condemnation of Abelard, by the Council of Sens, in 1140. M. Cousin is to superintend its publication.

Printing.—When a Jew, who was a famous Dutch printer, brought to Constantinople printing presses, &c., to introduce the art of printing in that city, the Vizier caused him to be hanged, declaring that it would be a great cruelty that one man should enrich himself by taking the bread of eleven thousand scribes, who gained their living by the pen.—*Curiosities of Literature.*

A CARD.

THE Rev. J. L. Milton, Protestant Episcopal Missionary at Rowdon, L. C., having been obliged, on account of continued ill health and prostrated strength, to discontinue his efforts to collect funds in the United States for the benefit of his charge, and, by the earnest advice of his physicians, being about to cross the Atlantic with the hope of restoration to health, that he may again be enabled to labor in the vineyard of his Master, begs permission, before his embarkation, as he feels himself in duty bound to do, publicly to express his deep sense of gratitude to the American bishops, to the clergy and laity, with whom he has been thrown in the course of his tour and effort in this country for the benefit of his parish, for all their sympathies and kindnesses exercised toward himself and his brethren of the Church in Canada. He is more grateful than he can express to the "Auxiliary New-York Bible and Common Prayer-book Society of the City of New-York," and the "Protestant Episcopal Tract Society," for their munificent donation of Bibles, Testaments and Tracts to the people of his charge, for whom he wishes to live and for whom he thinks he could die.

To Dr. John W. Francis, of this city, his courteous, benevolent, sympathizing and skilful physician, he feels the most heartfelt gratitude. He shall ever bear in his bosom the most grateful remembrance of him. The kindness of Dr. Doane, of this city, who has recently been associated with Dr. F., in reference to Mr. M.'s indisposition, shall not be forgotten. Mr. Milton cannot omit to mention with many thanks, the benevolent prescriptions of Dr. Hubbard, of New-Haven, and Dr. Lane, of Boston.

May the wings of peace ever rest upon the American Church; and may the people whom Heaven has so signally blessed, be grateful and holy! Mr. M. would wish to add many particulars, but time and strength fail him.

New-York, July 23, 1835.

ACKNOWLEDGMENTS.

CITY MISSION SOCIETY.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:—

From A. W.	$20 00
Rev. J. McVickar, D. D.,	20 00
Wm. Stebbins, the collections in the Mission Church of the Holy Evangelists, since May 1st,	150 00
James Wallace,	5 00
	$195 00

Note—In the Churchman of last week, the collections, in the Mission Church of the Epiphany, *since May 1st*, were acknowledged by mistake, *as received May 1st.*

LEWIS PHILLIPS, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 23d, from the following persons, viz.

Rev. Chas. Smith—Rev. James D. Carder—Rt. Rev. H. U. Onderdonk, Phil.—G. W. Clark—Rev. George Upfold, D. D.—Edward Lake—Rev. James Chapman—Rt. Rev. Bishop Onderdonk, New-York, 3—H. Cooke—John H. Williams—Jedediah Huntington—Simon Greenleaf, Esq.—Rev. Wm. R. Whittingham—A. E. Miller.

Received by the Gen. Prot. Episc. S. S. Union.

Sidney Babcock—Rev. P. G. Shand—Rev. F. H. Cuming—Charles Stimpson, jun.—G. W. Smith—Wm. Stavely—Belknap & Hamersley—Rev. Geo. P. Giddinge.

PASTOR'S TESTIMONY.

JUST received and for sale at the *Protestant Episcopal Press*, the second edition of the PASTOR'S TESTIMONY; by the Rev. John A. Clark, Rector of Grace Church, Providence, Rhode-Island; author of the M'Ellen Family, &c.

The second is got up in a style much superior to the first edition of the above work, and can be sold at a less price.

For the Churchman.

For we know that the whole creation groaneth and travaileth in pain until now: and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—*Rom.* viii. 22, 23.

When the tornado's rapid sweep
Swells the high billows of the deep;
'Till rushing on, its furious sway
Bears isles and 'habitants away—
May these not be the mighty throes
Of groaning nature 'neath her woes ?

When, from the mountain's fiery mound,
The burning torrent bursts around,
And mingles, in one glowing grave,
The rich, the poor, the mean, the brave—
When the firm earth reels to and fro,
Creation groans in painful throe.

Nor there alone, but when we see
A soul in speechless agony,
Mourning its former life and sin,
Caring for naught so heaven it win—
Then may we see that we, and all,
Partake in nature's mighty thrall.

Yes, when we feel the quick'ning ray,
Turning our night to light and day;
Leading our hearts from earth to heaven,
(The Spirit's first-fruits to us given,)
Then, *too*, we groan beneath the weight—
The fetters of our sinful state.

We languish for that last glad day,
When, earth's vain shadows past away,
Our eyes shall see our risen Lord,
Our ears shall hear his hoped for word,
That seals our bliss: "Ye blessed, come,
Enter your everlasting home!"

Do we indeed *thus* hope and pray ?—
And gladly would we leave the day,
"Nor cast one lingering look behind"—
To death and all its gloom resign'd ?—
Then may we joy !—for naught of earth
Could give this heavenly hope a birth.

'T is the "first-fruits" the *Spirit* gives—
An earnest that the Saviour lives !—
Lives to redeem each faithful soul
From the strong bonds of death's control;
The earth *may* vanish, and the sea—
That steadfast soul unmoved shall be.

Jesus, his Lord who died, has risen;
The first-fruits of the grave *is* given,
That all who seek his grace to gain,
Who trust in his all-hallow'd name,
He will preserve—they, *too*, shall rise
Above the flaming earth and skies.
Secure in his Almighty power
We, fearless, wait that solemn hour.

M. A. W.

OBITUARY.

From the Westchester Spy.

REV. JOHN W. CURTIS.

Died, in the City of New-York, on Sunday, the 7th June, the Rev. John W. Curtis, after a most painful and distressing illness of two years' duration. This long continued and frequently agonizing sickness was borne with the characteristic piety and meekness of the poor sufferer. Often, indeed, he prayed that, if consistent with his Master's will, he might be 'where the weary are at rest,' and then as mortal hopes revived, he talked of restoration to health, and of further usefulness in the ministry of his Lord and Saviour.

Mr. Curtis was for some time the minister of the Protestant Episcopal Church in this village, aud will be remembered as an uncommonly eloquent and persuasive preacher. The gentleness of his mind unfitted him for the stern task of dealing out 'the thunders of the violated law;' but

'Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men,'

from his lips

'In strains as sweet
As angels use, the Gospel whisper'd peace.'

Those who attended his ministry will not have forgotten the beautiful simplicity and fervency of his language, and the peculiar tenderness and pathos of his voice and manner.

His mind was richly stored with various learning. Both when at school and at college, he pursued the severer studies with an industry and success that won for him the character of 'the first scholar of his class.' But these efforts wore upon his constitution, and he became an early victim to dyspepsia. He subsequently devoted much of his time, during the intervals from disease and duty, to general reading and to the acquisition of the modern languages and polite literature. These studies were peculiarly inviting to his mind, which was highly imaginative and of great sensibility. He wrote poetry as well as prose, with a happy and delicate taste.

He was subject to turns of great mental depression, partly constitutional, and produced in part by his feeble health, assisted probably by his literary pursuits. Perhaps it may be said, with great truth, that

'Of its own beauty was his mind diseased.'

But among his intimate friends, his society was the most delightful that can be imagined. His cheerfulness sometimes rose to gayety, and then the playfulness of his fancy, the delicacy of his taste, the richness of his mind, and the artlessness of his manner, mingled with the deep tone of feeling with which his conversation was always characterized, was perfectly enchanting.

This last peculiarity, the tone of feeling with which he always spoke, was so remarkable, that no one who ever held a moment's conversation with him would fail to have been struck with, or could forget it. The writer of this, who knew him well, thinks that in conversation he was the most interesting person he has ever met with.

He was utterly guileless, and resembled in all respects a 'little child,' and if 'the same is greatest in the kingdom of heaven,' then has our friend exchanged a life of suffering and anguish for an abode of peace,

'The bosom of his Father and his God.'

That such is his blessed portion there can be no doubt with those who knew him well, and who believe that such is the reward of the 'pure in heart.'

From the Episcopal Recorder.

REV. BASIL WOODD.

The following extract from a memoir of Rev. Basil Woodd, in the August number of the London Christian Guardian, will be found interesting to parents and children.

"In the month of January, 1808, a much attached member of his flock, the late Lady Robert Manners, presented him to the living of Drayton Beauchamp, in Buckinghamshire; memorable as having been once held by the celebrated Richard Hooker. He found the parish in a most deplorable state; the church almost deserted, rarely more than from half a dozen to twenty individuals assembling on the Sabbath; and scarcely a child in the parish capable of reading or writing. By the blessing of God on his pious exertions his auditory rapidly increased, soon amounting to from four to five hundred. Numbers flocked to him from the neighboring town of Tring, and other surrounding villages, delighted to listen to the glad tidings of salvation from the lips of one whose spirit and conduct so richly adorned the doctrines he inculcated.

In this secluded spot he was wont, for many years, to spend a portion of the summer and autumn, happy in discharging the meek duties of a village pastor, and introducing among his rustic flock those little treatises of piety which he had been accustomed to circulate on a more extended scale when in the metropolis. While thus refreshing the souls of men, in this his more retired sphere of labor, he found his own spirit re-invigorated, and his strength from time to time renewed for the resumption of his more laborious services in town.

In this delightful course of unremitted and useful labor he was proceeding from year to year—'blessed and a blessing'—when that atmosphere of joy in which he had appeared hitherto to breathe in undisturbed tranquillity, began to assume a lowering aspect, and to indicate a threatening storm; as though to prove that uninterrrupted happiness is not to be expected in this world of sin and suffering, even by the most devoted and highly favored servant of God. His own words will best describe the painful reverse of experience now referred to. Alluding to Mr. Way's large legacy,* he says, 'Alas! how little capable we are of appreciating what is really beneficial. My dear son, a lovely, amiable youth of seventeen, was so dazzled by this increase of property, that it relaxed all the sinews of exertion, ensnared him with gay, dissipated society, and eventually brought him to the silent grave. His uncle, General Woodd, had most kindly appointed him a cornet in his regiment in Bengal. His name had appeared in the Gazette, and he was desirous of entering the service. I had seen, in my youth, sufficient in the army to make me dread military life, especially with a pliable disposition like his; and I entreated him, as a special regard to my feelings, not to proceed. With great affection he yielded to my importunity, and resigned the commission. In 1805 he directed his studies to surgery; and, alas, how little can human foresight determine what is best. The gayety of his animal spirits, and the profligate society to which his profession exposed him, led him to those habits of dissipation which made havoc with his constitution, and he died of pulmonary consumption on the 19th of March, 1811, at the early age of twenty-three.'

'I was accustomed,' says Mr. W., 'once a week, at the time of family prayer,. to examine my children upon the Church Catechism, with a brief explanation of it, and a summary of doctrine and duty in the words of Scripture, abridged from Bishop Gastrell's Christian Institutes. Afterward, as they grew up, sections from the Bible were substituted, and also once a week they composed a short theme or essay on some religious subject; in addition to which, on Saturdays, I read and explained to them some suitable treatises on a religious subject, such as Robinson's System of Divinity, Scott's Essays, &c. The beneficial tendency of this early instruction appeared in its effects. The subject of this memoir, at the age of eight years, was no stranger to religious reflection. At that early period he took great delight, when alone, in reading that excellent little work, Bishop Kenn's Manual for Winchester Scholars. His sincerity in these private devotions I can have no doubt of, because, though he knew the pleasure such a circumstance must have afforded me, yet he never mentioned it, nor did I know it till he was upon his death-bed. He then told me how very serious his mind had been at that period, and added, You borrowed that book of me, and forgot to return it, and I was so shy and reserved on the subject of religion, that I could not ask for it again.

'I mention this trivial incident as a hint to parents to furnish the chambers of their children with a Bible, and a few select and instructive religious books. They will probably read them oftener, and with more attention, when no eye sees them, than when in the presence and under the inspection of their parents.'"

* This legacy amounted to 10,000*l*., of which Mr. Woodd immediately gave away one-tenth to religious and charitable objects.—*Ed. Rec.*

ADDRESS

On laying the Corner-stone of the Church at Potsdam.

My Brethren and Fellow Citizens,—The pious and commendable work of erecting suitable houses for the public worship of Almighty God, is of ancient usage in the religious world, is sanctioned by Divine authority, and even commanded of the Most High; designed for the promotion of his glory and the welfare of mankind, present and eternal; and therefore, when performed with a chief regard to those great and important ends, cannot be otherwise than well pleasing and acceptable in his sight. Agreeably to so appropriate a usage, we have been permitted to assemble at this time and place, and with the appropriate solemnities of a religious service, to lay the corner-stone of another sanctuary, to be erected and consecrated with God's permission and blessing, to him and his service. Seeing then that it is to be the Lord's house, which we thus purpose here to build to his name, it was but meet and right that we should commend the work, and all who are or may at any time hereafter be engaged in it, to his furtherance and preservation; and in this more especially, as becomes us in all our undertakings, let us bear in continual remembrance the appropriate admonition of his blessed word, "Except the Lord build the house, their labor is but lost that build it."

At this early stage of our operations, and on an occasion like the present, the question may naturally be suggested to the minds of many here assembled, What is and ought to be the leading intention of the work? This is both natural and proper; and as if the question were really asked, we proceed briefly to answer, that we erect this house in the first place, and mainly, for the stated celebration of the public worship of Almighty God, in its scriptural and primitive order and spirituality. We erect it also for the administration of the Divinely appointed ordinances, the sacraments of baptism and the Lord's Supper, and the apostolic rite of confirmation; and we erect it for the great and important object of setting forth the true and lively word of God, by the preaching of the blessed Gospel, which we would unreservedly proclaim as the gracious counsel of God to perishing sinners. To the right and acceptable performance of which duties on the part of the minister, we maintain the indispensable necessity of a valid commission, duly accredited, not only by the internal and all important evidence of a divine impulse from the Holy Spirit, moving the individual to take upon himself the sacred office; but also by an external call and separation to the work, duly conveyed by imposition of hands on the part of him who alone, as the first of the three orders of the Christian ministry, has lawful authority in the Church to convey the same.

We have said that in the erection of this house our principal object is, the stated celebration of God's public worship, and to conduct it in its scriptural and primitive order and spirituality. In thus attaching to the prayers of the Church an additional measure of fitness and importance, we think we comply with the spirit and intent of that emphatic declaration of the Lord himself, "My house shall be called a house of prayer." It is probably known to most of you, my friends, that on all occasions of public and social worship, we confine ourselves to precomposed forms of prayer, which forms are set forth and enjoined by the ecclesiastical authority of the Church, and contained in the Book of Common Prayer. These, together with the large and connected reading of the Holy Scriptures, both of the Old and New Testaments, as in the lessons; the Psalter or Psalms of David; the epistle and gospel, and in the singing of psalms and hymns, constitute those stated services which are provided for morning and evening, not only for every Lord's day, but every day in the week, and throughout the year. Our prescribed order of public worship, then, as you will readily perceive, is scriptural to a very large extent, in the literal sense of the term, and altogether so in a general point of view; inasmuch as there is nothing in it contrary to, or in the least degree at variance with the word of God, while every part thereof is conformable to the spirit of that Divine revelation. Hence it is a religious service, not only of appropriate forms, but eminently spiritual and evangelical in its character and tendency. And as we have only to engage in it with a serious and devotional frame of mind, in order to be well satisfied that it is admirably fitted to aid the devout aspirations, and elevate the soul of him who sincerely desires to worship God, who is a Spirit, in spirit and in truth, it may be proper for me to add, that it is also sanctioned by the practice of the great body of the Christian Church in all ages, from its earliest period to this our own day, as may be conclusively shown, not from mere human opinion or assertion, but by the testimony of facts well authenticated and undeniable.

Let it not be thought, however, that in thus speaking in favor of the mode of public worship which we have thus adopted from a conscientious and decided preference, our intention is in the remotest degree to censure and condemn others who may honestly differ from us, either in sentiment or practice. To stand in the attitude of an assailant, or a judge in other men's matters, is furthest from our intention; while as an apologist for a religious institution whose principles and usages, with regard to doctrine, government and order, are but too often misunderstood, we ask but the common privilege of explanation and defence; a right which we would not only claim in justice for ourselves, but in Christian charity at all times freely award to others. Furthermore, we erect this house with a view to the proper administration and reception of the divinely appointed ordinances of our holy religion, baptism and the Lord's Supper, and also the apostolic rite of confirmation. Regarding baptism as the mode of admission within the pale of the Christian Church, and that all are entitled, under the Gospel, to its covenant privileges, so—agreeably to the command of our Divine Lord to teach and baptize all nations—we hold it to be right and our bounden duty, under appropriate regulations, to administer the ordinance indiscriminately to all who apply for it; those who are presented in a state of infancy by their parents or other sponsors, as well as those who have come to years of discretion and accountability, and exhibit the requisite evidence of true repentance and faith. In the administration of this sacred rite, while we consider the very words, and the element of water prescribed by the Lord himself to be essential, we consider the mode of applying the water, whether by immersion or sprinkling, as a matter of perfect indifference, seeing that it has nowhere been defined and settled in holy Scripture; and therefore, as most convenient and agreeable to the general usage of the Church in all ages, we practise sprinkling, unless the conscience of the person applying for baptism should prefer immersion; in which case we should cheerfully conform to his wishes, believing however the thing signified, viz. the inward and spiritual grace, to be had chiefly in view; and the outward and visible sign, viz. the water, to be lawfully used and with equal benefit to the devout recipient, either by immersion or sprinkling.

With regard to the ordinance of confirmation, which we maintain to be of apostolic and scriptural authority, although not a sacrament, it is nevertheless solemn and impressive as to its nature and obligations, whereby the person who has been baptized in a state of infancy, takes upon himself the vows of the Christian covenant, and thus absolves his sponsors from those religious engagements which they assumed in his behalf at his baptism; and therefore constituting, as it manifestly does, a public profession of the Christian religion, the same qualifications of undoubted repentance and faith which are required in adult baptism are also expected in this. It is then a renewal and ratification of the covenant engagements, designed not only as a badge or token of Christian discipline on the part of the individual who receives it, but a pledge of the divine favor on the part of God, through his authorized minister, and when duly received it becomes a valuable mean of grace and salvation to help forward the humble believer in his Christian course, that he may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," and thus attain an increase of that wisdom and holiness, that conformity to the Divine image and fitness for heaven which should be the great end of all religious appointments, as most agreeable to the will of God, and tending, as all things should, to the advancement of his glory.

The sacrament of the Lord's Supper we hold in high and sacred estimation, as a commemorative ordinance instituted of Christ himself, and designed by him to be duly celebrated so long as the Church remains upon the earth, in remembrance of his precious sacrifice and death, and of all the benefits he hath thus obtained for us; among which benefits may be particularly enumerated the forgiveness of sins, reconciliation to God, and the gift of the Holy Ghost to renew and sanctify our depraved nature, that thus being born again of the Spirit, and experiencing that divine change of heart, or rather of its affections and desires, which constitutes as it were the life of God in the soul of man, we may become blessed partakers of the divine nature, adorn our profession with all holiness of life, have continually the mind which was in Christ Jesus, be faithful unto death, and be found at last meet, through his merits and mediation, for the kingdom of his eternal rest and glory.

As "ministers of Christ and stewards of his mysteries," we are directed of him to admonish all of this, their high duty and privilege, and to set before them the solemn and most affecting injunction of his infinite love, "This do in remembrance of me." Hence, while we would invite all, without distinction, to come to this marriage feast of the Lamb, who are duly qualified by evangelical repentance and faith, working in them supreme love to God, and love and charity toward all men, thus following the commandments of God in every respect, with the help of his grace, and walking henceforth in his holy ways, we are called upon, by the wholesome discipline of the Church, and as the Gospel requires to warn all, who are of an improper character, not to come forward until they have truly repented of their sins, and turned unto God in newness of life; lest in eating and drinking unworthily, they eat and drink condemnation to themselves, and bring reproach upon the cause of Christ and his Church. For although it becomes us, in Christian charity, to regard every one as sincere who professes to be a follower of the meek and lowly Saviour, provided his life and conversation are agreeable to his profession, yet we have no authority to admit any one, whatever may be his worldly circumstances, who brings not with him the necessary preparation and fitness, which it is always expected he will evidence by a life of devout consistency, free from just suspicion as to the purity of his motives, and maintaining a character unstained by any known immorality.

Finally, we erect this house for the all important object of setting forth the true and lively word of God by the preaching of the blessed Gospel. In doing which, our duty, as faithful watchmen on the walls of Zion, is, in humble imitation of the great Apostle, "to shun not to declare all the counsel of God," but to proclaim wherever we go, alike regardless of human censure or applause, the absolute necessity of repentance toward God, and faith toward our Lord Jesus Christ, as the only ground of the sinner's hope of pardon and reconciliation to offended Heaven.

To sum up the matter in few words, we erect this house solely with a view to the salvation of souls; the enlargement and prosperity of the Redeemer's Church and kingdom, and the glory of God.

In maintaining our religious faith and practice, while we substantially agree in sentiment with all who profess the faith of Christ crucified, relative to those essential doctrines of grace which teach the fall and depravity of man through original sin—his redemption alone by the blood of our adorable Saviour—and the utter inability of the sinner to comply with the offered terms of mercy, and work out his salvation, without the enlightening, purifying, and strengthening agency of the Holy Spirit, the third person in the divine and all-glorious Trinity;—while we believe, as the Apostle impartially affirms, by inspiration of God, that in any nation he that feareth Him and worketh righteousness is accepted of him, through our great Mediator, whether Christian, Jew, or Heathen,—yet truth and honesty, nay even charity itself, would seem to forbid a concealment of the fact that we differ from them, in some respects, distinctive and essential, to which we have already alluded in the preceding remarks; differences, too, which we have neither liberality or inclination to compromise at the bar of human opinion and judgment, or merge in one common and indiscriminate association of perhaps well meant, but mistaken liberality. With sectarian names, views, and policy, we have no concern, for they belong not to the Church of God. In the humble part we are permitted to take in the great work of evangelizing the world, by the propagation of the Gospel, with its divinely appointed means of grace, we would be actuated by a principle of supreme love to God, and love and charity toward all men without distinction; neither judging nor condemning any one; and, instead of making it our chief care and business merely to gather members for the unsanctified purpose of swelling out a list of proselytes, and adding strength to a party, without a proper regard for the worth of souls, our desire and endeavor would rather be to gather lost and perishing sinners within the fold of salvation; to impart strength and consolation to the weary and heavy laden; to build up the people of God in their most holy faith; and thus, by all scriptural and consistent means, to induce all within the sphere of our influence to comply with the proffered terms of Divine love and mercy without delay, so that they may be Christians not only in name and profession, but in reality; and, at last, after faithfulness unto death, obtain, through Christ, a glorious "inheritance among the saints in light." Thus, actuated by the heavenly spirit of the religion whose distinguishing motto proclaims "Glory to God in the highest, and on earth peace, good will toward men," we shall not only share in the present life those unspeakable blessings of the Divine favor, which, with Christian benevolence, we would be the humble means, under God, of extending to others; but in the world to come, experience the pure and never ending delights of those who, having served their Lord and Master faithfully unto the end, as members of his Church militant here on earth, will finally be admitted to the glories of his Church triumphant above—there to join the countless multitude of the heavenly host in celebrating for ever, around the throne of the Eternal, the joyful praises of redeeming love.

From the Christian Observer.

ON THE EVIL OF ENCOURAGING EMULATION IN CHILDREN.

England is covered with schools. The liberality of their supporters, and the zeal of those who superintend them, among whom the clergy are highly conspicuous, are beyond all praise. But it is matter of notoriety, that the liberality of some and the zeal of others is perpetually mortified by disappointment; in short, that this universal education is not rewarded by a corresponding improvement in the general character and conduct of our lower orders.

The most obvious and most common cause of this failure I believe to be, that our schools are not conducted upon Christian principles; more especially that they are for the most part founded upon one principle that is totally at variance with the spirit of Christianity—the spirit of *emulation*.

How far this spirit may be useful as a stimulus to exertion in the acquirement of worldly knowledge, I shall not stop to inquire; but I am quite sure that it is sufficiently inherent in our nature, and needs by no means to be excited in the course of education as a principle of action; I am quite sure that it is not necessary, and cannot be right, to make use of such an instrument for inculcating feelings among which it should have no place: I am quite sure that it is not mentioned in the list of the fruits of the Spirit, from which it is even expressly excluded: and I am quite sure that, as it is a tare among the wheat, it must be an enemy that is sowing it.

But if we will sow the wind we must expect to reap the whirlwind. The inevitable results of an education so conducted must be envy and pride. Six days in the week these feelings are worked upon for the purpose of advancement in knowledge; and on the seventh day the children are taken to church, to pray that they may be delivered from pride, vain glory, envy, hatred and malice. Surely this is an inconsistency, absurd as it is fatal.

The interest which I feel in the education of the poor, leads me to look into the schools wherever I have an opportunity, with the hope of learning something that may be useful; but I cannot express the dread which I feel on entering, that my ear will be immediately assailed with the perpetual "next," and "go up," which are now the "*open sesame*" to the doors of young minds. On such occasions my thoughts revert to the invitation given in Divine language —"Friend, go up higher;" and I cannot help thinking how little is thus being inculcated of that humility which leads to the taking of the lowest place.

I know that on this point I am at issue with the great majority of those who superintend schools; and I am afraid but little attention will be paid to the opinion of one who would reject a stimulus which has been found, according to the expression of the day, "to work so well" all over the country, and which we have, with the best intentions, sent out with the national and British systems to distant lands.

Yes, it does work well; and our spiritual enemy must be much pleased to see it working so well; but it is precisely because I see no reason for our uniting our efforts to facilitate his labors, that I wish to call attention to this point. I say then plainly, that if the object of our schools is to bring up subjects for Satan, we are right to persevere in our present system; if the object is to make fluent readers and quick arithmeticians, without reference to character, then the present system may be excellent; but if the object of desire be to see our children become true followers of the meek and lowly Saviour—Christians, and because Christians, good citizens—if we wish to reap a harvest of the fruits of the Spirit, we must cast out of our schools altogether the stimulus of emulation.

It is said that emulation is a necessary instrument to keep up attention and open the understanding; but I know the fact to be otherwise: I know a school in which it is not used, and I have had the fullest opportunities of watching the effect. A few years since, this school was conducted upon the universal system of *taking places*, and its walls echoed to the perpetual "go up," like all others, but it struck the superintendent, that, however exciting this system might be, there was a sad inconsistency in its application to the exclusively religious instruction of the Sabbath; that it could not be right to teach the Christian graces at the sacrifice of those very graces; it was therefore relinquished upon that hallowed day. But this change being adopted for the Sunday, a little further reflection upon the part of the superintendent necessarily pointed out that what was wrong in that species of instruction must be wrong in principle; and the emulative system was therefore entirely laid aside in the school.

Now, Sir, of the general advancement of the children of this school, under the new plan, I shall content myself with saying that it is as great as that in any school which I know for children of the same ages; but how can I describe to you the change that has taken place in the feelings and disposition of the children?—the love, the union, the harmony, the softness of character, the patience, the readiness to assist each other, the sympathy in misfortune and disgrace, the common regret at the error of a school fellow, which have grown up in the place of all the most opposite feelings? This change is the object of observation to the parents of the children, and to all their neighbors; and this new character beams so in the countenances of the children, that no person of any observation can enter the school without being struck by their appearance.

With this experiment before me, you will not wonder that I am not to be beaten from my position, and that I am anxious to draw the attention of your readers to a point so deeply interesting to the mind of every real *Christian observer* of what is passing around him.

I am aware that many difficulties will start up in the minds of those who are disposed to give even a candid consideration to my argument, as to how the attention is to be kept alive, and how the naturally idle must be persuaded to exertion; but if the truth of my assertion be admitted—namely, that we are working upon an unchristian principle—many abler heads than mine will be found to suggest safe substitutes for that dangerous stimulus of *emulation*.

A CONTRITE HEART.

We are happy to concur with a correspondent of the Philadelphian in approbation of the following passage.

Mr. Stone, in remarking on one of the personages of his narrative, whom he calls "M. H. S." says—

"His malady having been pronounced physical, an able physician was employed to travel with him, and thus several months were occupied in a visit to his paternal roof in Connecticut, to the Springs, and elsewhere. But all to no purpose; the disease was a wounded spirit; and for such a malady there is but one medicine—the balm of Gilead—and but one physician to apply to. And here, if the writer may be allowed to digress for a moment upon this point, he would offer a few words in reference to the too frequent treatment of persons thus sorrowing for their sins, and eager to escape the awful penalty due to their transgressions. In cases of genuine brokenness of heart, where the sufferer is in darkness and 'has no light,' in the view of the writer, it is a mistake too often committed, even by very pious friends and counsellors, to attribute the depression—the gloom—the anguish of soul—in the main to physical causes. The patient feels that it is not so; he knows that it is not so; and he says with Job, in his own bitterness of heart, 'Miserable comforters are ye all.' The truth is, there are hundreds and thousands of excellent, kind hearted, and deeply religious people, whom it has pleased the Most High to lead gently to the mercy seat,—upon whose hearts the Holy Spirit has breathed without breaking and crushing them to pieces,—and who do not, and cannot truly understand and sympathize with those who are called to pass, as it were, through the very flames of Sinai; who, for wise purposes, are kept for weeks and months and years in the valley of the shadow of death—in the depths out of which the Psalmist cried, (Ps. cxxx.,) and whose anguish of soul—whose agony—can be felt by none but themselves. For such cases, the best counsellors and comforters, aside from God's invitations and promises in his own word, are those Christian friends who have been called to pass through deep waters themselves."

PUBLIC SPEAKING.

"I never," says Pope, "could speak in public. And I don't believe, if it was a set thing, I could give an account of any story to twelve friends together, though I could tell it to any three of them with great pleasure. When I appeared for the Bishop of Rochester on his trial, though I had but ten words to say, and that on a plain point, (how that bishop spent his time when I was with him at Bromley) I made two or three blunders in it, notwithstanding the first row of lords, which was all I could see, were mostly of my acquaintance."

IS HE ADDICTED TO THE USE OF ARDENT SPIRITS?

Is the first question, Jefferson once remarked, he should ask in relation to candidates for public office, were he to commence his administration again. He complained that the use of them had produced such serious detriment to the public interests and had caused him so much trouble, that of all other questions as to fitness or qualification for office, this should be the first propounded. Drunkenness in private life is ever deplorable enough, but when it extends to individuals holding high and responsible offices, it is indescribably dreadful.—*Northampton Courier.*

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